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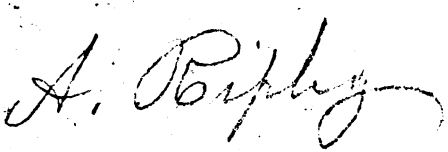

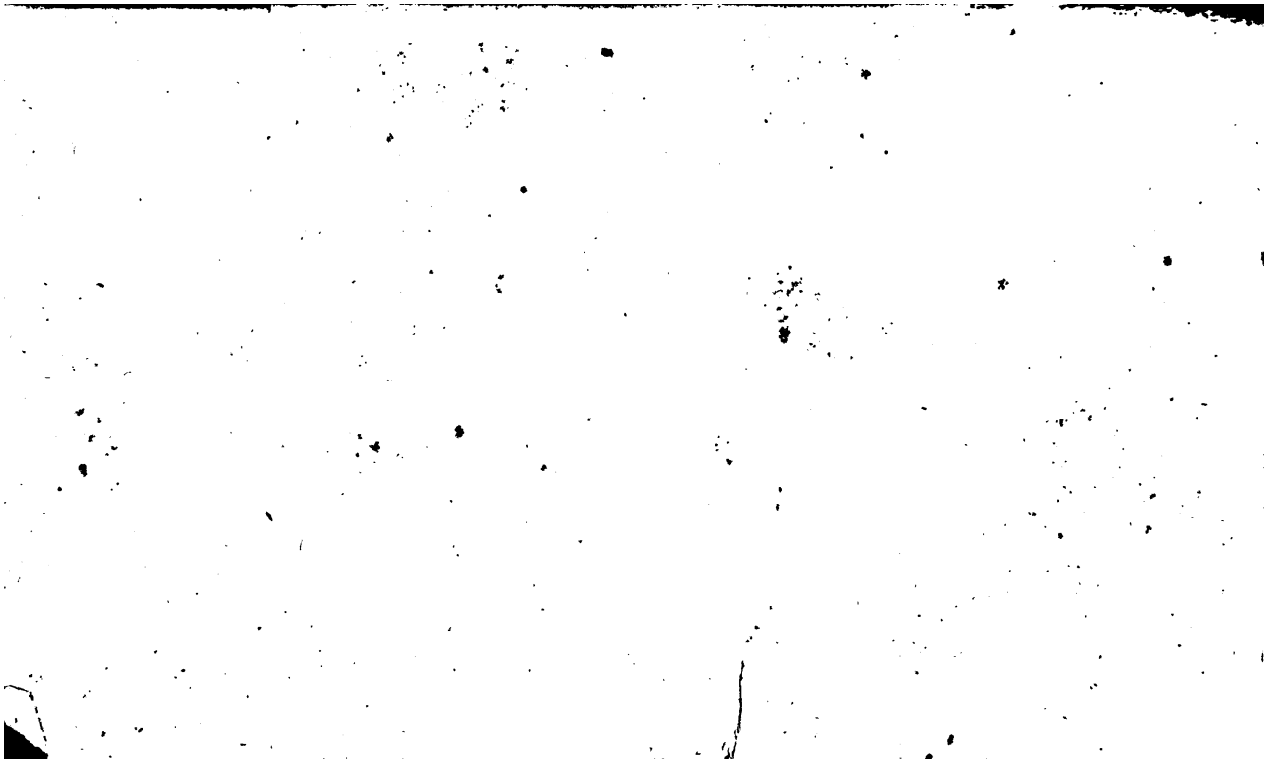

RECOMMENDATIONS.

GRANVILLE, *March* 2, 1817.

"I have examined companion SALEM TOWN's Addresses to the Grand Chapter of New-York, and for extent of Masonic research, purity of moral, correctness of Masonic principle, and fervency of piety, I consider them unequalled, and therefore most cordially recommend them to the perusal and patronage of the lovers of Masonry and human happiness. They develope the origin, principles and use of the institution, and redeem the sacred order at once from the ignorance, spleen and mistaken dread of a too censorious world. They enlighten the dark, teach the novice, confirm the weak, and add grace and beauty to what the discerning eye has ever deemed beautiful.

Z. R. SHIPHERD, *Past Dep. Grand H. Priest.*

Recommendation of the Honorable and Most Excellent Companion DE WITT CLINTON, General Grand High Priest of the General Grand Chapter of the United States of America, Grand Master of the Grand Lodge of the State of New-York, &c. &c.

Having perused some chapters of a manuscript, entitled "*A System of Speculative Masonry,*" by companion SALEM TOWN, of Washington County, highly approving the general outlines of this work, and being satisfied of its accurate and able illustrations of the benign principles of Free-Masonry, I have no hesitation in recommending it to the patronage of the fraternity. Dated at Albany, 20th March, 5817.

DE. WITT CLINTON.

A SYSTEM

OF

SPECULATIVE MASONRY.

A

SYSTEM

OF

Speculative Masonry,

5-3483

IN ITS

ORIGIN, PATRONAGE, DISSEMINATION, PRINCIPLES, DUTIES, AND ULTIMATE DESIGNS, LAID OPEN FOR THE EXAMINATION OF THE SERIOUS AND CANDID: BEING A

COURSE OF LECTURES,

EXHIBITED BEFORE THE

GRAND CHAPTER OF THE STATE OF NEW-YORK,

AT THEIR

ANNUAL MEETINGS,

HELD IN TEMPLE CHAPTER ROOM, IN THE

CITY OF ALBANY.

BY SALEM TOWN, A. M. GRAND CHAPLAIN,
PRINCIPAL OF GRANVILLE ACADEMY.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

ST. JOHN.

"According to the revelation of the mystery, which was kept secret since the world began."

ST PAUL.

SALEM, N. Y.

PRINTED BY DODD AND STEVENSON.

1818.

Southern District of New-York, ss.

BE IT REMEMBERED, that on the twenty-seventh day of November, in the forty second year of the Inde-
(L. S.) pendence of the United States of America, SALEM TOWN, of the said District, hath deposited in this office the title of a Book the right whereof he claims as Author, in the words following, to wit: "*A System of Speculative Masonry, in its Origin, Patronage, Dissemination, Principles, Duties, and Ultimate Designs, laid open for the Examination of the Serious and Candid: Being a Course of Lectures, exhibited before the Grand Chapter of the State of New-York, at their Annual Meetings, held in Temple Chapter Room, in the City of Albany.—By* SALEM TOWN, A. M. *Grand Chaplain, Principal of Granville Academy.*"

"*To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.* ST. JOHN.

"*According to the revelation of the mystery, which was kept secret since the world began.*" ST. PAUL.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JAMES DILL,
Clerk of the Southern District of New-York.

THE

FOLLOWING WORK

IS HUMBLY DEDICATED

TO THE

MOST EXCELLENT GRAND CHAPTER

OF THE STATE OF NEW-YORK,

BY THEIR

BROTHER AND COMPANION,

SALEM TOWN.

Feb. 4, A. L. 5817.

PREFACE.

THE public are informed, that the following pages were originally prepared in separate addresses, only to be exhibited before Masons. That the author had not the most distant idea of their ever appearing in print. Not that he thought some publication, of a similar nature, might not be exceedingly important; but that it should come from one better able to do justice to a subject of so much public interest.

The sentiments contained in this little book, have been exhibited before the Grand Chapter of this state, and the most of them in the same language they are now found. The arrangement in chapters, was to throw the work into the form of a regular system. This course was, therefore, adopted as the most proper.

At the annual meeting of the Grand Chapter in February, 1816, the idea was suggested of preparing for the press, several Masonic addresses, which had been exhibited before that honorable body. On mature deliberation, the measure was thought expedient, and therefore adopted. Relying on the better discernment of respectable and well informed brethren, the work has been submitted. It is, therefore, presented to the public, not for its elegance of composition, but for its truth. The primary object was, to give a plain, yet concise description of Speculative Free Masonry.

Some few repetitions will be found to occur in language and sentiment, which are to be ascribed to the original preparation in distinct addresses. It is, however, sincerely hoped, some good may result to community. It is confidently believed, the bre-

therhood will take occasion to improve on those general ideas suggested in the work.—That community in general, will be inclined to think favorably of our Institution. We mean not to deceive. We mean to state facts, in relation to Speculative Free-Masonry. We have no doubt, but what you find in these pages, would accord with your own views and feelings on the subject, should you unite with our Society, and fully understand its principles. We think we are not deceived as to the nature of those important instructions derived from the Institution.—We know we are not. They are plain, and according to the common acceptation entertained, of moral fitness not only by the wise and prudent and discerning, but the more humble capacity. As we are your neighbours and friends, we wish to be your brethren. To love and cherish you as such, and discharge all those mutual and reciprocal acts of friendship, which subsist between, and are binding on, members of this Society. We wish to be fellow helpers with you, in promoting the general happiness and well being of mankind. Our charity is more extensive. We wish the whole world might become brethren of one common family, and discharge all those acts of kindness, resulting from such a relation.

These are privileges peculiar to our profession, and we desire they may be commensurate with human wants. Many of those privileges are restricted to members of our own society. This, we think, cannot be wrong in itself. It is according to the very nature of things. It is precisely what exists in every associated body of men, formed for any laudable purpose whatever. In such bodies we expect to find privileges peculiar to their own members.

Nothing is intended by this work, but a plain, unadorned statement of Masonic principles. Nothing is designed to be construed unfavorably, as to the

sacred scriptures, or the churches of Christ, or any religious denomination. Nothing is designed to reflect, either on community in general, or individuals of that community.

The plain truth is, we, as Masons, do believe in the high importance and utility of the Institution, and are not only willing, but desire that others should be informed, as far as consistent, what those benefits are.

If, therefore, the public are pleased with us as citizens, as neighbors, as friends and connexions, why not esteem us as Masons? If we are wholesome citizens, good neighbors, honest merchants and mechanics, or wise and prudent statesmen, why may we not be good and honest Masons? If our opinions in other matters, are esteemed equally sound with other men's, why should we be disbelieved in our opinions of Masonry? Let the inquiry be made, whether it is in any way probable, that all Masons should have been deceived. Let us exercise charity towards each other, and be assured, neither our happiness, nor our friendship, nor our interest will, in the least, suffer by it.

THE AUTHOR.

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* Whatever is found in the first chapter of "Bradley on Masonry," in the same words as contained in this chapter, was by him quoted from an address of the author, published by the G. R. A. Chapter of this state, some years since.

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* This chapter was not named in the Prospectus. From its interesting nature it was considered advisable, and it is hoped pardonable, to substitute it, for "the Vision of Solomon," which was written in poetic form.

PRELIMINARIES.

THE great field of Masonic research has, for many centuries, been explored by the most able, ingenious and fruitful imaginations. The origin of the Institution, its principles and design have occupied many pens, in every age. But, notwithstanding those numerous, as well as great exertions, so often and so ably repeated, much still remains.—The subject is not, neither can it be exhausted. The great and paramount point has never been clearly and fully presented to the world.

That point is simply this, that the principles of Speculative Free-Masonry have the same co-eternal and unshaken foundation, contain and inculcate, in substance, the same truths, and propose the same ultimate end, as the doctrines of Christianity taught by Divine Revelation.

This is a position, in the view of the world, of very high import, and great extent; yet the truth of it is not doubt-

ed by those who are thoroughly versed in Masonic knowledge. To explain fundamental principles, and establish the Institution, to the satisfaction of every person on a tried foundation, becomes a matter of primary importance. It is, however, thought, plain and conclusive evidence can be adduced, sufficient to satisfy every candid mind. If, therefore, the above position can be fairly established, Masonry will be hailed by all Christian nations as a precious repository of truth, sacred in their eyes, and hallowed in their esteem. Those nations whose characteristic is Christian, are usually sanguine in their devotions to such establishments as they have reason to believe are grounded on Divine revelation. Taught, from their youth, that hence are derived those principles which emanate from the very throne of God, their veneration increases with their years, and excites in the mind admiring views of truth and sanctity.

Such is the infallible result of a sound faith in revelation. Hence, it is evident, if we would add universal celebrity to our Institution, the world must be convinced that the foundation is laid in evangelical truth. When evidence shall

be exhibited to this effect, the great point is fully accomplished. The ignorant and superstitious will be constrained to behold the LIGHT. The sober and discreet will rejoice in Masonry as a compendious system of moral and religious instruction; while the pious and devout will embrace it as an auxiliary to human happiness, and a guide to a blessed immortality.

This truth, *being well understood, would present a powerful motive* before men of sobriety and worth to solicit the benefits of the Institution.

As we, my brethren, have a special attachment to the principles of Speculative Free-Masonry, why should we feel indifferent to the clear manifestation of so important a truth as that contained in the proposition, and one which may be subservient to the great good of mankind? Why submit to the calumnies of the illiberal, without attempting a refutation?

The learned Doctor Robertson has laboured to identify Masonry with Illuminism. No plan could have been more fatally concerted to fix deep rooted prejudices in the mind. Illuminism, in Europe, was justly considered the bane of

empire, the secret and skulking enemy of all civil and ecclesiastical institutions, and the very school of licentiousness. The writings of this man, therefore, from his character and high literary fame, were peculiarly calculated to raise alarms, and excite odious denunciations against Free-Masonry. Charity, however, inclines us to believe that the doctor thought his opinion well founded, though it has since appeared to the world he was greatly deceived. Time, and a regular exhibition of unimpeachable conduct in the great body of the fraternity, have nearly, or quite obliterated those unjust impressions.

It is now manifest to the world, from the history of the Institution, that Masonry has never been the exciting cause of evil in governments, policy or religion. Can a single charge of this nature be substantiated? How astonishing, that a world which cannot bring and maintain one charge of this kind, either of a public or private nature, as an authorized act of the Institution, should stand aloof, and still harbour unfounded suspicions! Has not the experience, say of two hundred years, been sufficient for an experiment? Faithful records have most

surely been preserved during that period. Is not the testimony of thousands of individual members, persons of religion, probity and truth, to be credited? Can no confidence be reposed in those of our friends with whom we are on terms of the utmost intimacy? Has not the *institution* been patronized by kings, princes and presidents, as well as men in every station of civil authority?—Would such men take to their bosoms, and cherish and recommend what was aiming to dethrone them, or in any way subvert their governments or disturb the peace of society? The thing is incredible in its nature, and carries a plain contradiction in terms.

Have not many holy ministers of the altar, and a multitude of meek, humble, pious and devout christians embraced the Institution, frequented the regular communications, promulgated the principles, and lived and died recommending them to the world? How can this practice be reconciled with a profane, irreligious, demoralizing establishment? Those pious ministers of the gospel spend their days in declaiming against vice and irreligion, in preaching the unsearchable riches of righteousness, and their lives

testify to the sincerity of their hearts. The private christian, also, gives strong, if not indubitable proof of the same truth by his daily deportment. Does not the same contradiction, therefore, most manifestly appear in this case, as in the former, if the society be instituted for vicious purposes? If it does, the institution must necessarily be good, or all those patrons who claim to be considered pious, are mere hypocrites.

Do not great numbers of our acquaintance now belong to the Masonic institution, who in all things are considered men of approved integrity, men of sound judgment, and whose character for honesty and truth was never suspected?—And do they not, by the very fact of continuing their membership, and frequenting our assemblies, bear public testimony to the propriety, as well as the utility of the institution? How shall we reconcile such conduct in those persons on the supposition that the Masonic society is, in its nature, immoral?

But we will name one example, familiar to almost every person.

The great and immortal WASHINGTON was a FREE-MASON:—that father of his country's salvation was our brother. In

him was combined every excellence of character, in the field, in the cabinet, and in the church. He was one of our fairest, brightest, greatest ornaments.—The weight of his talents and character was never withholden from Masonic support. This man could have no motive in deceiving the world, no motive in patronizing Masonic assemblies, unless, in his view, the institution ought to be encouraged and maintained. Suffice it to say, therefore, as Free-Masonry was countenanced and approved by this great and good man, it could be on no other ground than that of its own intrinsic worth, and consequent importance to mankind. If such men have not only honored the society with their presence, but sanctioned the institution by precept and example, who shall presume to condemn it? If the testimony of men, first in the affections of their countrymen, is valid in relation to other matters, why not equally so in the case before us?

But there is one more consideration to be noticed.—Those who denounce the institution are certainly ignorant of its true nature and principles, and of consequence, in that state cannot be competent judges. It is necessary first to un-

derstand what the tenets are, before we can decide correctly as to their propriety or impropriety, useful or destructive tendency. The farther persons are made acquainted with the true principles, the more beauty they discover, and hence that general love to the Society by its own members, that universal attachment to its principles, and that brotherly affection which always prevails.

CHAPTER I.

The great outlines of Speculative Free-Masonry.

BELOVED BRETHREN AND COMPANIONS,

THROUGH the merciful Providence of God, another opportunity is presented of addressing you in terms of fraternal affection. Once more, of asking that kind indulgence, that serious and candid attention you have never denied me.

An attempt will now be made, briefly to exhibit, some of the great outlines of Speculative Free-Masonry, in one general view. General I say, because a single address cannot embrace but the mere outlines of a system, on which the mind may range with fresh and admiring prospects, or dwell with unspeakable delight. A subject, involving truths weighty and important in their nature, and consequences everlastingly serious and eternal.

The science of Speculative Free-Masonry seems to have been made a subject of inquiry, in some general degree, in every age of the world. Hence va-

rious opinions have been entertained by mankind, as to its origin and proper design. While some have really approved the Institution, others have wholly condemned it. While some have expressed a belief, that in few instances it might be beneficial to individuals, others have utterly denounced it as the bane of society. While some have wisely suspended their opinions, others have cast odium on the very name. In the abodes of ignorance, where the genial rays of science have but dimly shone on the human intellect, Masonry has usually been denominated a scheme of practical impiety, bewildering the head and corrupting the heart. From such unfounded and uncharitable opinions have originated numerous fables, by which enchantment and witchcraft are said to be practised in Masonic assemblies.—From these and various other causes, the public mind has long been laboring under serious doubts, whether to consider the Institution laudable and good in its nature and design, or not. In view of such a consideration, we are loudly called upon, as Free and accepted Masons, to unfold the tenets of our system in the most plain, unequivocal terms. Distinct-

ly to explain the moral nature of the Institution to the world, and by convincing the understanding, lay a sure foundation for its universal approbation by all mankind.

That Speculative Free-Masonry is wisely calculated to irradiate the understanding, enlarge the capacity of the mind, and improve the heart, no man can doubt, who has been correctly taught in its principles. These are facts capable of as positive proof as the nature of moral fitness will admit. We are, therefore, bound by that benevolence and charity we profess, to adopt every laudable expedient to remove error, prejudice or misconceptions from the public mind.—On the accomplishment of this desirable object depends much of the celebrity of the Institution, and the great accession to human happiness.

That our minds may be refreshed on this subject, let us turn our thoughts on some of the more prominent features of the Masonic Institution.

Speculative Free-Masonry, as a system, evidently embraces, in body and substance, the whole duty of man as a moral being; comprising a summary of principles, conformable to the very na-

ture and fitness of things. Here is presented, that variety and richness of scenery which charms the understanding, that beauty, sublimity and grandeur of objects which fill the contemplative mind with admiring views. Here we discover the wisdom of God in the symmetry of nature, and the finger of Providence in the government of the world. The great outlines in the history of creation are also unfolded. The primitive innocence of man, the fall and consequent scenes of natural and moral evil. In a word, the history of nature and grace is most beautifully prefigured in a lively display of Masonic symbols. Here we view the coincidence of principle and design, between the Christian scheme and Speculative Free-Masonry, with that pleasing admiration which satisfies inquiry, and clearly proves our system based on the Rock of eternal ages. As the subject continues to open, the mind is presented with an endless variety of sublime contemplations. Such are the deep mysteries of the Divine WORD, in whom all the fulness of the Godhead dwells bodily. Such the terrible majesty of Him that rideth upon the heavens by his name Jah, who plants his foot-

steps in the sea, and manages the storms. Such the boundless displays of the unsearchable riches of Divine Benevolence. Such the Grand Council of Eternity, which devised and executed that great plan of man's redemption. The mind is thereby presented with the co-equal and co-eternal existence of the adorable Persons in the Sacred Trinity. The allusions are direct, and meet the understanding in a convincing *light*. Here we view *the numerous allusions* to that essential Divinity, which foiled the powers of darkness, and brought salvation to the world. Here are we taught in meekness to reverence the name of JEHOVAH, and dwell on the infinitude of his perfections, the eternity of his nature.—Within these consecrated walls are clearly unfolded the numerous relations of man, as a being destined to survive the general destruction of nature herself, and triumph in immortal existence. The wisdom and goodness and mercy and justice of the great God as displayed in the moral world, and his controling, governing power in the natural. All the combined, unspeakable excellencies of the Omnipotent Creator. Time with all its interesting relations, eternity with its

everlasting consequences. This world, as a dreary wilderness, heaven as the paradise of God. Mortal existence, interwoven with pains and sorrows and death,—a happy immortality, endless fruition in the regions of bliss. Vice with her scorpions to the naked conscience, virtue with her sceptre of peace, and her crown of rejoicing. Here, in short, is a vast plenitude of moral and religious instructions.

The admiring views are sometimes turned on that wisdom which could devise, and that power which could call into being worlds and systems of worlds by the WORD of his power. To adore that Divinity, whose goodness and mercy are so astonishingly displayed in the salvation of man. Here we are led to trace the streams of human happiness, to the inexhaustible fountain of Divine goodness.

Such are a few of those numerous excellencies found in the system of Speculative Free-Masonry. On these are indelibly impressed the seals of imperishable worth. If such in very deed were not the facts, no man of sense and independence of mind, could in any shape, become attached to the Institu-

tion. If all were a mere specious form, a shadow without substance, a name without meaning—was there no other, nor higher attainment, than the mere externals, the naked ceremonies, the semblance of virtue, the appearance of sincerity, a kind of hypocritical sanctity the badge of innocence to conceal the blackest crimes, the mask of friendship to allure and deceive, a mantle and profession of charity to wrap up a heart of fraud and malevolence, the empty names of moral and religious principles, basely prostituted and stripped of their appropriate meanings, the Institution would justly deserve nothing but infamous disgrace, and meet with little else than sovereign contempt. The sober and discreet part of community, who might become members, indignantly frowning on such base duplicity, such sanctimonious, yet damnable deception, long ere this time, would have stripped off the mask, and exposed the monster naked to the world. Regardless of the frowns or flatteries of their fellows, they would have triumphed in the extinction of the Institution. No age of human depravity, no country so far sunk in the Bathos of moral pollution, but has been honored with

masonic members, who, dreading nothing but the displeasure of heaven, would have trampled in the dust the very constitution of a corrupt and wicked association. Such attempts, however, are nameless on the records of time. And such we are sure never will be made, till the laws of nature shall be reversed, till light becomes darkness, virtue, morality and religion, the blackest of human crimes. No individual, however corrupt in heart or abandoned in principle, however lost to a sense of duty or honor, however regardless of present conduct or future consequences, could for once concentrate the whole vileness of his nature into a single point sufficiently daring and desperate, as to revile the true principles of Speculative Free-Masonry. An admiring world has often witnessed this cautious reserve with astonishment, and as often been inclined to ascribe it to some mysterious, controling influence of the powers of darkness. Little, however, do mankind imagine, that nothing but some lingering sense of the great, intrinsic excellencies attached to this Institution, can at any time, restrain slanderous expressions in disgraced and apostatized members.—

The very name itself of Masonry, forces on the mind some faint, perhaps, unwilling remembrance of truths, which, for the moment, command the approbation of the heart, and draw the tribute of praise, even from polluted lips.

This consideration, and this alone is sufficient to account for that uniform applause from the vain and worthless, or prudent reserve in the vile and abandoned. Such, we know, *is the fact.*—When an *unprincipled member*, one who *cannot be reclaimed*, is expelled from the Society, his lips are closed in eternal silence, or only opened to approve that institution from which he is for ever excluded.

Brethren, have you not sometimes considered these things with a degree of astonishment? What nation or government on earth, but has been execrated by disaffected members of its own domain? What society or institution, except the Masonic, in any age or country, but has been reviled and slandered by outcast individuals, once the members of its own body?

Have you not sometimes, in a measure, been lost in contemplating the great antiquity and universal identity

of Masonic economy, as now existing amongst all civilized nations? Have you not sometimes viewed the institution, in that point of light, which filled the mind with a high and exalted sense of its divine excellence? Have you not sometimes been truly astonished, that this institution hath survived the ruins of states, of kingdoms and empires? That in every nation under heaven, amidst the clashing interests of religious sectarians, the merciless persecutions of enthusiastic bigots, the jealousies of unpitying tyrants, and all the convulsions of the moral, and revolutions of the political world, Masonry hath escaped the ruin, preserved her integrity and purity, and by the influence of her principles, like the sun in his strength, hath again and again irradiated the nations. Herein is abundantly verified that wise remark of Gamaliel, a doctor of the Jewish law; "If this council, or this work, be of men, it will come to nought, but if it be of God, ye cannot overthrow it."

Brethren, the design of this address, was said, merely to present the outlines of Speculative Free-Masonry. But, if what has been exhibited be true, you already discover, through the magnitude

of the subject, the greatness of the undertaking.

The characteristic principles are such, as embrace the whole subject matter of divine economy. The farther you attempt to investigate the whole system, the more deep and solemn and interesting the subject appears.

Such, therefore, is the nature of Speculative Free-Masonry, that the *most exalted human intellect can never survey the whole field of improvement.* The attainment of a full and adequate view, lies far beyond the powers of any finite mind.

Perhaps my brethren may consider this description rather too great. If so, be persuaded to suspend your final decision for one moment.

Where is the beginning, and where is the end of eternity? What is the length and breadth and height and depth of eternal truth? Where, the finite mind, which can look through the vast machinery of nature? Where, the vain presumer, who dare assert he can trace unerringly, the footsteps of Omnipotence in all his works? Where, the created being, however exalted in rank, of etherial mind, who comprehends the great

mystery of God in the plan of redemption? The wonder of angels, the eternal WORD manifested in the flesh! Where such profound wisdom, which can fathom that mystery of mysteries, a Trinity in Unity? In a word, where is that created being in the universe of God, who will fully comprehend, through a boundless eternity, the great and unsearchable riches of uncreated Divinity; or the amazing displays of the divine character and perfections? Or who can trace immortal existence through all its relations?

These subjects, collectively considered, constitute the vital parts of Speculative Free-Masonry. Full of interest as the nature of immortality, solemn and momentous as everlasting consequences. Say then, my brethren, who is sufficient for these things?—Who can unfold the mysteries of this Institution, or explore the utmost boundaries of the Masonic system?

Brethren, are our minds duly and solemnly impressed with these truths? We may pass through all the forms, understand all the ceremonies, participate in all the communicative knowledge, but unless we discover the great point to which these precious instructions allude,

and experience in very deed what they were designed to effect, we fail of the great object in view. Although many things are discovered in the midst of our ceremonies which affect the mind with peculiar delight, yet these are but the mere externals, the appendages, the symbols, the visible features, the index of those sublime principles which characterize the nature of our inststution.

The man who desires to improve in knowledge, must apply the constituted means. Here are we presented with an inexhaustible fountain; yet this fountain, with all its streams of knowledge, in itself considered, avails nothing till we approve the instructions in our heart, and practice them in our life and conduct. Notwithstanding the moral precepts of our Order may be equally sacred and equally precious with those of Christianity, yet, unless they become ours by sentiment, identified with our affections, and flow from the heart in every act of duty, how are we benefited? Notwithstanding this solemn and interesting truth, that the Divine Being views no moral character in man with greater complacence than his who in heart strictly conforms to Ma-

sonic requirements, yet if these requirements are not conscientiously obeyed, from a view of their reasonable nature, and a just sense of divine authority, they avail us nothing. No moral truth presented to the mind can be greater, more evident, more comprehensive, more universally binding, and at the same time more reasonable in its nature and requirements, than what is taught in the first Masonic lesson; that is, to discharge every incumbent duty which arises from the nature of our existence, to our God, our neighbor, and ourselves. Herein is comprised the whole subject matter of divine revelation, as respects the duty of man. These duties, therefore, must be discharged with that sincerity of heart which comports with the fitness of moral propriety, or no relative good is derived to ourselves or others.

Hence, brethren, for our own personal happiness, and the increasing celebrity of our useful institution, we are loudly called upon to prove the excellency of our profession by the purity of our practice. Let us, therefore, bear this strong testimony to the world, not only by publicly avowing what we are taught by precept, but also by exhibiting the reason-

able fruits, in the bright example of our life and conduct. In this way truth may be displayed with a convincing power: the principles of Masonry will then appear to mankind in their original purity, combining all the moral excellencies in the moral world. Then, and not till then, will the tongue of slander be silenced, or the lip of prejudice sealed.—Then, and not till then, will the Institution appear in all its loveliness to the world;—then, and not till then, shall we experience that sweet consolation which flows from a heart and conscience approved in the sight of God.

Brethren, I cannot close this address without expressing the most earnest solicitude, that the Companions of this Grand Chapter will redouble their exertions, will use all their influence and weight of character to remove every prejudice or misconception from the minds of community, and plainly set before the world the leading principles of Speculative Free-Masonry. We, as Masons, do KNOW for ourselves, that the system as such, is TRULY and EMPHATICALLY excellent in its nature, and we are bound by conscience, and every benevolent affection which warms the heart,

which rejoices in the promotion of human happiness, to proclaim it distinctly to the world. Let the veil of ignorance, therefore, be rent from the understanding, let the true LIGHT shine into the heart, and Masonry will be hailed with acclamations of joy as the harbinger of peace. It is time for us to arise, that the world may be brought to light.

By a full and fair exposition of our great leading principles we betray no Masonic secrets: these are safely locked up in the heart of every Mason, and are NEVER to be imparted, except in a constitutional manner. Were these secrets communicated, they could be of no material service to mankind: their appropriate use is to distinguish our brethren of every nation and kindred and language. On these no man has any claim, except he enter the door of Masonry.—By these, Masons of every nation are recognized as brethren, and thereby entitled to privileges which the world can never enjoy in common. No moral quality can be predicated on those tokens by which Masons distinguish each other.

These considerations, therefore, should silence every murmur, allay every undue apprehension, and satisfy every candid mind.

But our leading tenets are no secrets. It is no secret that Masonry is of divine origin. It is no secret that the system embraces and inculcates evangelical truth. It is no secret that there is not a duty enjoined, nor a virtue required, in the volume of inspiration, but what is found in, and taught by Speculative Free-Masonry. It is no secret that the appropriate name of God has been preserved in this institution, in every country where Masonry existed, while the rest of the world was literally sunk in heathenism. It is no secret that we feed the hungry and clothe the naked, protect the widow and orphan, and in all things, according to our ability, do good to the whole human family. And, above all, it is not, neither can it be a secret, that a good Mason is of necessity, truly and emphatically, a Christian.

Finally, my brethren, in view of this whole subject, we see what a great mystery is involved in Speculative Free-Masonry. How weighty, and solemn and interesting is our profession! No period, short of a boundless eternity, can fully display the moral beauties, the unsearchable riches of this system. Let

us, therefore, rejoice in the light, persevere in ways of well doing unto the end, that we may at the last, receive a crown of righteousness incorruptible, which can never fade away.

CHAPTER II.

The ultimate end of the material Creation, to subserve the Moral World.—The proper object of human Association, and the origin of various Societies.

IN surveying the material world with all its numerous appendages, the contemplative mind is naturally led to inquire after the great efficient cause. From the varied scenery of nature, the sublimity of the heavens, and the order of the universe, we are constrained to ascribe wisdom, design and superintendence to their Author.

In contemplating the moral world also, we behold a higher and far more sublimated order of beauty, by which we admire the unspeakable goodness of God in every display of his moral perfections.

From those constituted laws of matter which pervade the natural world, and

those harmonizing principles of moral fitness and propriety, so essential to the peace and happiness and general well-being of society, we necessarily infer some great and ultimate end, to which all things and all events are made subservient. Hence, the primary object of the material creation, was to form a proper theatre, on which to unfold the councils of eternity, in relation to the great moral system. Man was, therefore, created in the image of his God, endowed with reason and understanding, and constituted a social being. Through the medium of social intercourse, those intrinsic excellencies of mind are unfolded, which fully bespeak the dignity of man. It therefore appears that the principles of human association, are inherent in our nature, and constitute the highest subordinate means in advancing the common happiness of mankind, in duly honouring our Creator, and answering the proper end of our creation. It is certain that our intellectual faculties are susceptible of vast improvement; improvement depends on means, and means are derived through the medium of society. We hence infer most conclusively, that social intercourse is according to di-

vine constitution, and the great medium through which are displayed the beauties of the moral system.

The establishment of civil government, that powerful safeguard of individual rights and privileges, at once constitutes the broad foundation of a common association. Here is erected the standard, and here the great rallying point for civilized life. All mankind are, from the nature of their existence, constituted members of this common society. Hence, a way is prepared under the most favorable circumstances, and the highest inducements clearly exhibited, for individuals to establish and organize subordinate societies, with an ultimate reference to the general good.—As individual exertions proved inadequate to remedy incidental evils, and fully subserve the purposes of social life, a union of means, of energy and wisdom became indispensable. Numerous are those objects essential to the present and future well-being of mankind, which are not sufficiently embraced by civil polity. The legislative and executive departments of a nation cannot minutely extend their protecting care to every object, separately considered, which may

contribute in the best manner, to the peace and happiness of community. A remedy for these deficiencies was readily found in the voluntary associations of men. Whence the origin of various individual societies, in every age and country. The accomplishment of different objects, led to different systems of organization. Hence, all those religious and moral institutions, both ancient and modern. The co-operation of individuals to promote arts and science; to encourage agriculture and manufactures—to relieve the unfortunate—to civilize the savage—to emancipate the slave—to suppress vice and immorality—to diffuse the gospel and christianize the world. All these associations, so far as the members are actuated by proper motives, have one ultimate end in view; to meliorate the condition of man, and render his whole existence a blessing. The great aggregate of happiness produced in the moral system by the instrumentality of those various humane, benevolent, moral and religious societies of the world, is far beyond all human conception. No period short of eternity, can fully manifest how much misery has been prevented, and how much relative good intro-

duced. In point of antiquity, intrinsic worth, and universal prevalence, the Masonic institution ranks with the first.—The great antiquity, and general prevalence of this society, cannot be questioned. These are points long since established by known historical facts. The intrinsic excellency, and great utility of this institution, will appear in their proper place.

From what has been exhibited, it appears that mankind were not only created rational beings, but destined to act in a social capacity. Our existence, therefore, necessarily creates a relation to all mankind, and our social compacts, in many respects, add an increasing weight to each original obligation. Every relation we sustain, whether it arise from the constituted laws of moral fitness, or from voluntary engagement in mutual association, is inseparably connected with relative duties. Such is our relation to God the supreme governor of the universe, that we are under the greatest obligations to love and obey his commands, to reverence his name, and adore his perfections. These are duties which accord with the nature and fitness of things, and are necessarily binding on all created

intelligences. Our relation to the whole human family, as beings of the same intellectual endowments, liable to the same vicissitudes of fortune, and subject to the same incidents of life, is also attended with its relative duties. Our relation to the government under which we live, imposes other duties correspondent with our various stations. Our relation to any particular society, duly organized for the purpose of advancing, or the more effectually accomplishing some important end, brings its relative duties. The members of every society are justly considered as pledging themselves, faithfully to discharge each incumbent duty.—Those stipulated duties, therefore, whatever they may be, cannot be neglected, nor the obligations evaded without disappointing the expectations, and betraying the confidence reposed in the solemnity of their engagements.

Wherever a duty exists, it necessarily imposes a corresponding obligation. If it be the duty of rational intelligences to reverence and adore their Creator, they are of necessity under the most solemn obligations, cheerfully to comply with that divine requisition. If we owe certain duties to mankind as brethren of one

common family, to government as instituted for the greater personal security and general good, or to individual societies formed for moral, benevolent or other important purposes, the weight of obligation in either case is strictly commensurate with the duty.

Hence, we may discover the extent of our relations, our consequent duties, and reciprocal obligations. Each, in its constituted order, evidently accords with the nature and fitness of things.

CHAPTER III.

The general nature and design of the Masonic Institution.—Summary of Duties. —Principles in the abstract.

THE way is now prepared to speak of the nature and design of the Masonic institution. Its real, as well as professed object, is to promote the highest possible good of rational intelligences. To inculcate the sound doctrines of morality and virtue, and deeply impress on the heart those great and fundamental principles, which constitute the beauty and divine excellency of the moral system. These are objects noble and praise-worthy. Such as ought to command the affections, and secure the universal approbation of mankind. That such is the professed object of this institution, has long been known to the world. That such also is the fact, it is confidently believed can be clearly established. In proportion, therefore, to the importance of the end proposed, must be the worth of the institution, the magnitude of incumbent duties, and the weight of corresponding obligations.

These things being premised, it will be in order to treat of Masonic principles in the abstract. To shew that they are fundamental in the great moral system, and consequently involve the ultimate end of all human existence.

An acknowledgment of the existence of God, as the moral governor of the universe, is the first profession by the candidate for Masonry. An unequivocal assent, and professed belief therein, is the only condition, by which any person can lawfully and regularly gain admission. A serious conviction of this truth is indispensably necessary, that rational beings may feel their responsibility to the Supreme moral Governor.—Such a principle, therefore, lying at the threshold of our institution, must be a sanctifying circumstance.

Three great and important duties are solemnly inculcated on every Mason at his initiation; to his God, his neighbor and himself. He is exhorted to love and adore, to reverence and worship his God in sincerity and truth—to contemplate his character as a being transcendently excellent—to live in the exercise of humble dependence, and acknowledge him as the Governor of the universe, and dispenser of every blessing.

His neighbours are the world of mankind. Integrity and justice, benevolence and fidelity are to characterize his conduct in every relation.

To himself, he owes the constant duties of sobriety, temperance, chastity and a due control over all the unruly and turbulent passions of the human heart.

All these duties originate from divine constitution, are fundamental in the moral system, and perfectly accord with the fitness of things. The very nature of their excellence consists in their peculiar fitness to render our whole existence the greatest blessing. To these are added numerous subordinate duties, in a relative point of view. The exercise of brotherly affection towards every being capable of happiness, or exposed to misery—relief, or benevolent conduct towards objects of commisseration—truth and uprightness in all our intercourse with mankind—temperance, or a due restraint upon all our passions, affections, pleasures, or enjoyments of life—fortitude, or that steady purpose of mind which leads to the exercise of every virtue, and the performance of every duty, notwithstanding all the frowns or the flatteries

of the world—prudence, to manage wisely in all matters which relate both to time and eternity—justice, which is the standard and criterion of moral rectitude—faith, which constitutes the mental eye, as respects the invisible world, and fixes our confidence on God—hope, that powerful anchor of the soul amidst the storms and boisterous waves of human adversity—charity which is the bond of perfectness, which elevates the affections and binds the heart to the throne of God.

These are duties of intrinsic excellence, and such as will, from the constituted nature of things, necessarily promote the peace and harmony of society, the present and future well-being of individuals, and the general good of the intelligent universe. Principles and duties, which lie at the foundation of the Masonic system, and are solemnly enjoined on every brother. Whoever, therefore, shall conscientiously discharge them in the fear of God, fulfils the whole duty of man.

Such we pledge ourselves to the world are Masonic tenets and duties. In these, every Mason is thoroughly instructed within his own Lodge, where the highest

inducements are exhibited, which may affect the heart and wisely regulate the whole tenour of life.

CHAPTER IV.

Coincidence of Masonic Principles with Divine Revelation.

AFTER what has been said, in relation to some of the leading principles embraced in the Masonic system, it may not be improper, briefly to shew their coincidence with Divine Revelation. The scriptures of the Old and New Testament, are now received and acknowledged, by all Christian nations, to be given by Divine Inspiration.—Hence, all Christendom quote the authority of this book in all matters of religious faith and practice. To this also we appeal as a standard for the correctness and sanctity of our principles.

Masonic faith acknowledges the holy Bible to be the word of God,—that it was written by persons divinely inspired, and reveals the whole duty of man. Let us therefore candidly compare the Masonic system with that standard of truth.

That sacred volume clearly reveals the existence of one Supreme Eternal God. The Masonic system is first opened to the view of every member, by a solemn acknowledgment of this fundamental truth. The Bible exhibits the nature, character and perfections of God as essentially and infinitely excellent, and himself as a being in whom all our holy affections should ultimately centre.—Masonry, in the strongest and most impressive language, inculcates the same interesting truths. The scriptures enjoin supreme love to God, and universal benevolence to all mankind. These are the first duties impressed on the heart of a Mason. Inspiration urges the exercise of brotherly love, and a due regard to the well being of our neighbor. Masonry considers the whole human family as brethren, and imperiously enjoins mutual and reciprocal acts of friendship and affection.

The holy Bible enforces a strict adherence to truth, as a Divine attribute. This is a distinguishing tenet in the Masonic system, and impressed on the mind by all the authority of the Institution. The word of God requires a conscientious and scrupulous observance of jus-

tice in every relation. Masonry adopts this principle, as a criterion of moral rectitude. The sacred writings enforce a religious attention to the sabbath, as a day of holy rest. Masonry is equally emphatic in all her commands, and injunctions, to keep that day holy. The word of God enjoins submission and obedience to the powers that be, as ordained of God. Masonry lays similar commands on all her members, and enforces them by constant admonitions. The scriptures teach us, in general terms, all the duties of charity, to feed the hungry and clothe the naked, to visit the widow and fatherless, and keep ourselves unspotted from the world. Masonry dwells upon these subjects in every degree, and lays her members under solemn obligations to exercise Christian charity and benevolence, and never to violate the laws of chastity. The word of God teaches us to love our enemies, and render good for evil. Masonry will feed a brother, though a personal enemy, even at the point of a sword, should his necessities absolutely require it, and uniformly exhorts to overcome evil with good. Inspiration commands us to live peaceably with all men, and pursue our lawful avo-

cations with diligent application. The nature of the Masonic Institution accords with these principles, and enjoins similar commands in numerous ways.—The scriptures of truth, in every part, hold forth such duties, in general terms, as are incumbent on moral beings in every situation of life. Masonry is a system, which, in this particular, converts every station and condition of life into a subject of useful instruction.

By the oracles of truth we are also forbidden to indulge in anger and resentment, profanity, rioting and intemperance, falsehood and slander, hatred, malice and revenge, and every vice which corrupts the human heart, disturbs good society, or in any respect is repugnant to a sober and virtuous life. Masonry interdicts every vice, lays her restraints, prohibitions and commands on every member, and enforces obedience by the authority of her discipline. The scriptures, in a word, require a strict obedience to the whole moral law. This law is summarily interwoven with every part of the Masonic system.

Such are some of the more general principles and duties contained in the scriptures of truth:—the same are fundamental in the system of Masonry.

For the truth of these sentiments, and the correctness of their statement, an appeal is made to every Mason, who understands the system, and every just memorial of the order, both ancient and modern.

It hence appears, that the same system of faith, and the same practical duties taught by revelation, are contained in, and required by, the Masonic Institution. If, therefore, the former be justly entitled to the approbation of mankind, from the nature and excellence of its principles, the latter must be.—If the former is wisely calculated to alleviate human misery and promote the happiness of man, so must the latter be. As the former accords with the nature and fitness of things, so does the latter.—If the Christian system displays the glory of the moral Governor of the universe, and constrains us to admire and love his character, so also does the Masonic.

It is, therefore, confidently believed, in view of these considerations, every unprejudiced mind will draw a favorable conclusion of our system.—Surely it cannot be otherwise. These are the genuine principles of Masonry, and every member is solemnly bound to believe them in his heart, and practice them in his life.

CHAPTER V.

Ancient Masonry Operative and Religious.

THE next point in order, will be to establish this position, that Ancient Masonry was Operative and Religious. "By operative Masonry, we allude to the proper application of the useful rules of architecture, whence a structure will derive its figure, strength and beauty." Hence, Masonry and architecture or geometry were anciently used as synonymous.

"In the beginning," we are informed, "the earth was without form and void, and darkness was upon the face of the deep." Then did the Supreme Architect of universal nature display the greatness of his power, and the excellency of his wisdom. "He spake, and it was done, He commanded, and it stood fast."—The amazing sublimity and grandeur of the material creation, the beauty and variety, the harmony and order, excited the liveliest emotions of joy amongst the angelic hosts. This was the first display of the operative principles pertaining to

the science of geometry. Not that we would convey the idea that the Creator performed the work of creation by the formal application of the principles of geometry or architecture, but that such principles may clearly be deduced from the order, beauty, symmetry and proportion discoverable in his works. In this point of view only we wish to be understood, in relation to the first display of those principles whence operative Masonry anciently arose. It will be easy to prove that the science of architecture, or operative Masonry, in the first ages of the world, was divinely taught to men divinely inspired;—that moral and religious instructions were originally designed to accompany, and be inferred from the operative part, for the improvement and happiness of mankind.

To the law and the testimony we appeal.—The experience and testimony of Noah, Moses and Solomon are directly in point.

Noah* was a preacher of righteousness to the inhabitants of the old world

* Let it be remarked in this place, and carefully recollected by every reader, that when mention is made of Noah, Abram, Moses and others who lived before the building of the first temple, that the Masonic character and knowledge of those persons is to be understood in a qual-

a hundred and twenty years. In consequence of the wickedness of man, God determined to destroy all flesh, except Noah and his family. The divine purpose was, therefore, made known to this man, and the way by which his deliverance should be effected. Divine instructions were from time to time communicated in relation to that great undertaking, by which his deliverance should be effected; and it is literally true, that Noah was specially taught by the Spirit of God, the length and breadth, the height and depth, the form, manner and workmanship of that building, which he prepared, by divine command, to the saving of his house. It hence appears, that the Ark was erected under the immediate and special superintendence of

ified sense. It is not meant to be asserted that they belonged to regular bodies, and associated as members of this Institution. It is not pretended that they were initiated into the Order, as in modern times: neither is it supposed they were known by the name or style of Mason.—All we wish to have understood is, that Noah, and others after him, embraced and taught such geometrical and moral principles as were fundamental in the first establishment of the Institution, when duly organized, and such as are essential in the system of Speculative Masonry as it now exists. We, therefore, mean to say, that many principles peculiar to our Institution were understood and patronised by those men Such, we feel confident, is the fact. Hence we claim them as ancient patrons, because throu h their hands have been transmitted those excellent principles which now characterize Speculative Masonry.

a divine agent. Such is the testimony of inspiration, as recorded in the scriptures of truth.

When Moses conducted the Hebrews from Egypt towards the promised land, his journeyings and encampments were directed by a pillar of a cloud by day, and a pillar of fire by night. Divine agency was abundantly manifest in the deliverance and protection, the support and preservation of that people, during forty years travel in the wilderness.—Moses, their prophet and leader, being called up into Mount Sinai, talked with God, face to face, as a man talketh with his friend. Here were delivered to him the tables of stone containing the decalogue, written by the finger of God:—Here, also, was shewed to Moses the whole pattern of the tabernacle. This tabernacle was designed as a visible pledge and token that God would go with that people, that he would communicate divine instructions, that he would guide them in their duty, as well as in their journey, and finally cause the nation to inherit the promised land. Moses was not only directed by words how to build this tabernacle, but was shewed a model, exactly representing the form,

the symmetry and proportion of every part; "For see," saith inspiration, "thou make all things according to the pattern shewed to thee in the Mount." Hence, also, we discover divine knowledge communicated to Moses in every particular which related to the building of the tabernacle.

The next example is that of king Solomon's temple. Previous to the commencement of this great undertaking, Solomon went to Gibeon, where he offered numerous sacrifices, and humbly and devoutly worshipped the God of his fathers, agreeably to the custom of his nation. Meeting the divine approbation in these services, God inspired him with wisdom and understanding in a most eminent degree. Under Divine superintendence, he built the temple at Jerusalem with such perfect symmetry, that it became the beauty and the wonder of the world. All civilized nations admit, that Solomon most probably was a Mason, and the fact is admitted from the circumstance of his building the temple. If, therefore, his Masonic character rests on this ground, the conclusion is irresistible, that his Masonic knowledge was divinely derived.

The same inference is equally true of Moses. For the temple of Solomon was built after the similitude of the tabernacle, whose pattern was shewed in Mount Sinai. In each case, therefore, we observe the same divine Author directing, the same principles of symmetry and proportion taught, and the same important end kept in view. Hence we derive this certain truth from divine authority, that just as far as the operative *principles* of architecture or Masonry were necessary in building the ark to preserve a posterity in the earth, in rearing the tabernacle in the wilderness, that token of God's presence, and the temple at Jerusalem, that bright emblem of heaven itself, just so far divine knowledge was communicated, divine superintendence exercised, and divine approbation manifested. Noah, Moses and Solomon were men highly favored of God, and received their several communications from the same divine source. It therefore follows, by parity of reasoning, that according to primitive acceptation, Noah, Moses and Solomon were skilled in the science of architecture or ancient Masonry; and as they did not, with their own hands, build the ark, the

tabernacle and temple, those principles necessary for that purpose must, of consequence, have been communicated to others.

These several buildings had their spiritual allusions, and were typical of very important events in the economy of the moral system, and originally designed to convey religious instruction.

The ark most beautifully typified the great Redeemer of the world, who endured the flood of divine wrath for a season, that he might atone for the sins of man. It was also emblematical of that great salvation which constitutes the sure ark of our safety in the day of final retribution. The tabernacle was a type of the human nature of our glorious Mediator. It also had a manifest reference to every true believer, to the church of God, and even to heaven itself. Numerous references were made to this tabernacle, under the Jewish dispensation, which are replete with religious knowledge and instruction. Its very figure and partitions, its ornaments and coverings, with its whole plan, workmanship and service, were subjects of moral and religious explanations. Thus did the ancient Jews understand them, and thus do modern expositors.

The temple of Solomon was an assemblage of types, which in a peculiar manner prefigured those numerous moral events on which the salvation and future happiness of man depended. The whole workmanship, its materials and building, its pillars, porches and partitions, the brazen sea, and the lavers, the candlesticks and the utensils of service, the cherubim, the ark of the covenant, the altar of incense, the censer and the mercy-seat, all pointed to those sublime events which issued in man's redemption. All things pointing to the purification of the soul, through the office-work of the promised Messiah, to the great atonement which should be wrought out by him, to the gospel dispensation, to the calling of the Gentiles, to the future glory of the church on earth, and to the final admission of the righteous to that "temple not made with hands, eternal in the heavens." Such was the divine appointment under the Jewish economy, that sensible objects were constituted emblematic of moral events, in so striking a manner, as in view of them to impress the mind with devotional contemplations. The ancient Jews were looking forward, with anxious expectations,

to the coming of the promised Messiah. And the constant employment of the craftsmen who wrought at the temple, was on those sensible objects which pointed to his appearing, and constantly reminded them of its happy and glorious consequences. Hence, we may reasonably conclude that architecture, or ancient Masonry, was not only operative, but, in many respects, religious.—Suffice it, therefore, to say, in addition to all other considerations, that just and satisfactory evidence of this truth is contained within the sacred veils of our Institution; and every person who is regularly introduced, may on this head obtain such evidence.

That ancient Masonry was operative, there can be no doubt; and, from this view of the subject, all may have reason to believe it was improved for moral and religious purposes.

CHAPTER VI.

Modern Free-Masonry Speculative and Religious.

MODERN Masonry is not operative, but speculative and religious.—"By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity." "It leads the contemplative mind, to view with wonder and admiration, the stupendous works of creation, and inspires the most exalted ideas of the perfections of the divine Creator."

Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality. In this point of view every enlightened Mason understands that excellent system of Masonic virtues which adorns the man, and displays the superior excellencies of a benevolent heart. Such is

the only proper and significant meaning, which accords with the profession, and such the only one justly drawn from the true nature of the Institution under its present form. The superior excellence of Masonic precepts greatly consists in that lively display of truth by which deep and lasting impressions are made on the heart. Little, therefore, need be said under this head. If what has been exhibited, in relation to belief and principle, as embraced in the body of the system, be true; if the duties of a Mason are what have been stated, something of a serious nature must be attached to the Institution. And we again appeal to every enlightened Mason on the globe for the truth and correctness of the above positions.

There are men of eminent piety, meek and humble Christians, who greatly delight in Masonic instructions. There are men who minister before the sacred altar, who conscientiously approve and admire this system of moral virtues. There are multitudes who possess an honest heart, a correct taste, a sound understanding, and an inflexible attachment to truth, who by practice and profession support the dignity, and evidence the worth of

this Institution. Some few there are who speak with indifference and act with coldness; but such, most surely, are ignorant of the true Masonic principles. It is confidently believed no man well instructed in Free-Masonry, and possessing a correct taste, can avoid being pleased with its moral beauties. Notwithstanding the system may be abused, and its principles perverted by men of corrupt hearts and licentious conduct; notwithstanding individual members may bring odium on the Masonic name by an irreligious life; and notwithstanding some lodges may improperly neglect discipline and duty, by suffering disorderly members to pass with impunity, yet these defects do not subvert the fundamental principles of the system, or in any important sense alter the real nature of the Institution. The same interesting truths are retained, and the same duties continue solemnly binding, and must be thus considered, as long as virtue shall retain its amiable nature, and religion and morality necessarily promote the happiness of mankind.

CHAPTER VII.

Speculative Free-Masonry unfolds the outlines of the History in several great and leading Events, both in the natural and moral World.

AN attempt will now be made to show that the great leading events, both in the natural and moral world, are in some respects brought to view in the Masonic system, In this point of light, Masonry becomes a subject highly interesting, and worthy the attention of every investigating mind. According to the great plan of Divine operation, we know that all things are happily ordered to answer the best and wisest purposes. Even "the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Hence we may discover so many things in the natural world, in some respects analogous to others in the moral, that we are without excuse if we neglect suitably to improve those means of knowledge to our own edification, and the declarative glory of our

God. From a due and careful attention to Masonic emblems, we may, without any unnatural or forced construction, derive some knowledge as to the creation of the material world, the general deluge, and the final consummation of all things in the end of time. Masonic representations are peculiarly calculated to raise, in the contemplative mind, ideas which allude to those grand and sublime events. The first, both in the order of nature and time, was that, when, by the voice of Omnipotence, sleeping nature awoke, and the first flood of light burst on the astonished world. A manifest allusion to this event appears in the first degree of Masonry. An audible voice is heard by the candidate, which is followed by scenes new, mysterious, beautiful and sublime. Was it admissible to enumerate the ceremonies of initiation, every person would at once discover a manifest reference to the creation of the material world. Such are the ceremonies in their coincidence, that the manner of the one may be infered from the manner of the other. The grandeur and sublimity of the former event, compared with the simplicity and beauty of the latter, detracts nothing from

the symbolical reference. We may easily discover, in the sacred writings, the introduction and proper application of numerous symbols, infinitely inferior to their antitype. Such are all those which relate to the Saviour. It is a point sufficiently established by expositors, that the figurative and metaphorical language of scripture often has a two-fold allusion. That the type and antitype, or prototype are presented in the same figure, or meet in the same object. A similar mode of conveying useful and important knowledge is embraced by the Masonic system.

The next great event in the natural world, was the general deluge. This was a very awful exhibition of divine displeasure. The material world, with all its inhabitants, appeared to be consigned over to undistinguished ruin. The whole human race, with the exception of one family, in astonishment and dismay, saw the prelude to their inevitable destruction. Deserted by a former protecting Providence, they gave themselves up to hopeless despair. Gloomy in the extreme was their situation in view of all surrounding objects. This melancholy event is, in some circumstan-

tial points, faintly called up to the mind in the third Masonic degree. Notwithstanding the primary reference in this degree to the melancholy fate of Hiram, yet a partial allusion may be had relative to the destruction of the old world. Those inconceivably great calamities, which seemed to threaten the total and final destruction of all things, were not experienced in their full extent. By a wonderful deliverance, Noah and his family were preserved, the flood of waters was dried up, and the earth again appeared. Then was made and confirmed that sure promise in relation to the plenitude of the earth, and a multiplied increase of temporal and spiritual blessings. In a similar joyous manner, is the apparent gloomy scene in the third degree, suddenly changed. A ray of hope enters the desponding mind, and the heart exults in the prospect of future peace and consolation. Let every Masonic brother attentively compare the ceremonies and representations of this degree with that amazingly awful catastrophe, which befel the antediluvians, and say if the allusion does not appear at least probable.

The last great and overwhelming

scene will be the closing point in the grand drama of nature, when the trump of God shall awake the slumbering dead. This will be a moment, from the very nature of the event, of unutterable astonishment. That period will arrive, when the curtain shall drop, and time shall be merged in eternal duration.—Yet however great may be the awful grandeur of this scene, however bright the ineffable displays of Omnipotent power, and the terrible majesty of the Highest, the beauty of the moral world will arise from the ruins of nature, irradiated with the beams of immortality. The bright effulgence of the Divine glory and justice, and all the adorable perfections of the very Godhead shall fill the universe, and be displayed before its countless millions, while the righteous shall ascend, in transports of joy, to realms of everlasting felicity. This solemn event is faintly prefigured in the sublime degree of a royal arch Mason.

Let every companion seriously consider the circumstances attendant on his exaltation: let him duly examine all those symbolical representations which pass before him, and say if there does not appear to be a manifest allusion to

the final consummation of all things. To particularize those Masonic representations is not admissible. The destruction of the city and temple at Jerusalem was typical of the end of the world. And the rebuilding of this temple, and the restoration of the Jews, of the New-Jerusalem, which should come down from God out of heaven. The signs of the times, foretold by our Saviour, had a manifest reference both to the destruction of Jerusalem and the final dissolution of all things terrestrial. Hence, Masonic emblems are wisely designed, in their nature, to enforce interesting truths, and impress the mind with a deep sense of those solemn transactions which shall issue in a boundless eternity.

In the Masonic system, we are not only taught something of the history of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostacy of our first parents. This melancholy event is explicitly brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions on the heart. The wretched, and destitute and deplorable situation of Adam, which

was the fruit of his disobedience, are affectingly exhibited by the most lively Masonic representations. In view of this state, naked and exposed to divine displeasure, the candidate is constrained to look forward to the great fountain and source whence all his temporal as well as spiritual wants may be supplied. A series of emblematical explanations succeed, by which the mind is led to see that the sacrifice of a pure heart is the only acceptable offering in the Divine sight.—That every duty is to be performed under a sense of human accountability, and in obedience to divine commands.—That we may constantly remember the all-seeing eye is upon us, and although the feelings of our hearts, as well as our words and actions, may be concealed from the eye of man, yet they cannot be hidden from the Searcher of all hearts, whose justice is equally commensurate with every other attribute.—And as life is short, and rapidly drawing to a close, we need the anchor of a well grounded hope, that when we launch into eternity, we may arrive on those peaceful shores where the "wicked cease from troubling, and the weary find eternal rest."

We are also favored with all that moral instruction, which may be derived from the high commission received by Moses at Mount Horeb, to deliver the Hebrews from Egyptian bondage—their journeyings through the wilderness to the promised land—their being fed with manna and defended from their enemies. By all of which, we are taught, that in this world we are emphatically in a state of bondage—that a way of deliverance is provided by the Great Redeemer, "ordained of God to be a Prince and a Saviour"—that our journey is through the wilderness of a sinful world—that we are fed with the manna of divine consolation, protected and delivered from our spiritual enemies, until we finally arrive at the heavenly Canaan. The ark, the tabernacle and the temple also, become subjects of extensive moral instruction. These have their appropriate, significant allusions, which in many respects, are peculiar to the Masonic Institution.

The Babylonish captivity, the restoration of the Jews, and the re-building of the temple, are converted into subjects of moral and religious instruction sublime and beautiful in the highest degree.

The grace of humility, or the exercise of a meek and quiet spirit, is recommended, under the full assurance, that "he that humbleth himself shall be exalted."

Hence, we discover a providence in all things, we draw instruction from all things, and are taught our duty in all things.

In addition to these useful lessons, so often repeated and religiously enforced within every regular lodge, the evidence of the holy Trinity meets our view on every side.—The lodge is emblematically supported by three grand pillars—the principal officers are three—three articles constitute the furniture, the holy bible, square and compasses—three precious jewels—three governing tenets—three lights on three pedestals—three great duties—three rounds in Jacob's theological ladder—three ornaments—three moveable, and three immoveable jewels—three articles of service for the craft—and in a great variety of instances, which may not be mentioned, the number three occurs, and as often reminds us, "there are three that bear witness in Heaven, the Father, the Word and the Holy Ghost, and these three are

one"—that there are three also, that bear witness in earth, "the Spirit, the water and the blood, and these three agree in one."

How wonderful is this system, whence moral and religious instructions are drawn from every object and every relation!

CHAPTER VIII.

Moral Improvement from the Order and Succession of Masonic degrees.

NOT only are the several Masonic lectures replete with moral and religious instructions, but their very order and succession are sources of improvement, and afford great consolation and encouragement to the good man, when viewed in their proper light. The first degree in Masonry, naturally suggests that state of moral darkness, which begloomed our world. On the apostacy of our first common parent, not a gleam of light was left to irradiate and cheer his desponding mind. To his surprise and amazement, he found himself in total obscurity, as to those future and interesting scenes, on which he was entering. Soon, however, to his inexpressi-

ble joy, the first kind promise was made. This promise, though but a single ray, afforded much consolation. Although the true light now began to shine, yet how faint were its beams compared with that bright and meridian splendor, afterwards to illuminate the moral world.—Adam, therefore, was, in a comparative sense, still in darkness, as to those great displays and wonderful manifestations of divine love and complacency, which were in due time made. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness, and deplorable state by nature. Under these impressions he enters on the second degree, which in view of his moral blindness, he is to consider emblematical of a state of improvement and trial. Such was the second state of Adam. Hence arises the idea of probationary ground. Some light and knowledge having been imparted, a reasonable improvement is not only required, but the probationer, by seeing his state, feels the increasing weight of obligation to the faithful discharge of duty. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open

the way for the reception of *more* light, and prepare the mind for greater views, and consequent enjoyments. He who perseveres in well doing, and is actuated by pure motives in the discharge of incumbent duties, wisely to improve his probation season in this world, is thereby prepared to be strengthened and supported and animated in his course, to hold on his way rejoicing, that he may in due time receive clearer manifestations of the divine character, and ultimately experience such joys as the stranger doth not intermeddle with. Having diligently persevered in the use of appointed means, the third degree prefigures the life of the good man in his pilgrimage state. Passing through a vale of tears, and often beset with the allurements of vice, he is sometimes diverted from his Christian course. Although the true light has shined into his heart, and he has experienced much consolation, yet he sometimes wanders into devious and forbidden paths. His spiritual enemies arise, and are ready to destroy him. The evil propensities of his heart, and the remaining corruptions of his nature beset him at every point. His prospects are at times darkened, and a gloom

settles around his mind. Death appears frightful and stares him in the face.—The grave is opening to receive him.—In the midst of such trials he resolves to be faithful, and manfully to withstand temptations. He determines to preserve that sacred trust committed to his care, and therefore, endeavours to escape for his life to the great Rock of his salvation. He is, however, humbled in view of past offences, and lies prostrate in the dust. Suddenly then does his hope revive, his faith strengthens, and with confidence and composure he looks forward to a blessed immortality, and doubts not but in the glorious morn of the resurrection, his body will arise and become as incorruptible as his soul.

In advancing to the fourth degree, the good man is greatly encouraged to persevere in ways of well doing, even to the end. Although he meet with frowns and contempt from the ignorant and vain-glorious, and is reputed a man of naught, buffeted and rejected by the world, yet he has a NAME which no man knoweth, save he that receiveth it. A conscious rectitude enables him to support his integrity, though TRIED on every SIDE.—If, therefore, he be rejected and cast

forth amongst the rubbish of the world, he knows full well the great Master Builder of the universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph, while shouting grace grace to his Divine Redeemer.

Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father. Here he is taught how much the chosen ones are honored and esteemed by those on earth, who discover and appreciate the image of their common Lord. This image being engraven on his heart, he may look forward to those mansions above, where a higher and more exalted seat has been prepared for the faithful from the foundation of the world. There all will be ruled by love, and all submit with holy reverence to the Supreme Grand Master of the universe.

With these views the sixth degree is confered, where the riches of Divine grace are opened in boundless prospect. Every substantial good is clearly seen to be confered through the great atoning sacrifice. That precious work of

grace, hopefully wrought in his heart, having been begun, and thus far carried on by an invisible, though powerful agent, he believes will be perfected in the completion of that spiritual building of God, eternal in the heavens. Hence the good man is induced again and again to dedicate himself entirely to the service of his Divine Master. To rejoice in opportunities of communicating to others less informed, that knowledge which passeth understanding.

In the seventh degree the good man is truly filled with heartfelt gratitude to his heavenly Benefactor, for all those wonderful deliverances wrought out for him, while journeying through the rugged paths of human life. Great has been his redemption from the Egypt and Babylon of this world. Great his preservation through a wilderness of temptations. Great is his joy, even in afflictions, while travelling towards the heavenly Jerusalem. Though dangers and snares are still found thick in his way, yet animated with the cheering prospect, and trusting in that faithful Providence which wrought his deliverance, he perseveres in the comfortable assurance of being finally admitted into the

favorable presence of the great High Priest of his salvation.

There he beholds in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory for ever and ever. Having been consecrated by that blood, shed for the remission of sins, born of the Spirit and anointed with the oil of Divine grace, having on the robe of righteousness, and the breastplate of salvation, he doubts not but a crown of glory and rejoicing will be put on his head, and the praises of the Redeemer for ever dwell on his tongue.

Hence, in advancing to the ineffable degrees, the pious heart is filled with joy, in view of those infinite displays of the Divine character and perfections, which will continue to unfold through a boundless eternity. Here will be an endless progression in knowledge and holiness and consequent happiness.—Here the triumphant thought presents to the mind an everlasting series of new, sublime, ineffable, transporting joys.—Here is viewed the consummation of the great plan of human redemption, where

every saint will be filled with the fulness of God for ever and ever.

Such, my brethren, in brief, is the moral and religious instruction derived merely from the order of Masonic degrees. No brother or companion can fail of discovering those plain, yet instructive lessons. Just as far as his knowledge extends, in any or all the above degrees, their separate or connected allusions will appear perfectly evident. All leading from one degree of grace to another, by a regular gradation; all pointing to the great ultimate object involved in human existence.

If such useful instruction may be drawn from the order of the degrees, how great must it be from the system itself! Let every brother duly examine the subject for himself. Here is wisdom. Here is a vast field for moral improvement. On every side, from every consideration, and in every point of view, the system, the subject, and the whole economy are sufficiently interesting, to engage the attention, and affect the heart of every reflecting brother.

CHAPTER IX.

Ancient Masonry, ancient Christianity

WHEN we speak of Masonry anterior to the building of Solomon's temple, we do not mean to be understood of an Institution regularly organized.—We do not mean to convey an idea that individuals were associated and convened at seasons regularly appointed, and at places exclusively or principally devoted to Masonic purposes.—We do not intend to be understood that similar ceremonies were observed at opening and closing, or of confering the degrees, as at the present day.—We do not intend to affirm the existence of forms as indispensable in the Masonic economy, according to its ancient acceptation.—But we wish to be understood as speaking of principles both geometrical, moral, religious and sacred. Let this explanation be carefully recollected, that no misapprehensions may hereafter arise. According to this explanation, therefore, we shall attempt to show that ancient Masonry comprised what may, with much propriety, be term-

ed ancient Christianity. Although the term Christianity is peculiarly applicable to the New Testament dispensation, yet, in treating of this subject, it will be used as a comprehensive term to express whatever, in ancient times, involved religious and sacred considerations, or such principles as are found to comport with true religion, as more clearly revealed in the New Testament.

In speaking, therefore, of ancient Masonry, or its ancient patrons, we are to understand nothing more than a knowledge of those principles, which, in due time, gave rise to the Institution in its organized state, and now constitute the great excellence of the system.

It is thought sufficient evidence has been exhibited, in the former part of this work, as to the knowledge of those operative principles of geometry, or Masonry displayed in the construction of the Ark. This building, we are informed, was erected through the agency of Noah, under Divine superintendence. Noah, being an inspired man, as well as a preacher of righteousness, most probably had some true knowledge of those spiritual allusions, so manifestly designed to convey moral instruction to himself and to his descendants.

If, therefore, religious knowledge, as to sacred and divine subjects, is now attainable through this medium, the same truths must have existed in each antecedent period, since the days of Noah, and might have been discovered and duly improved. Any just knowledge and belief in the antitype, deduced through the medium of the type, must necessarily elevate the affections, and constitute a devotional exercise. If, therefore, we, in this age of the world, can discover those very interesting and sublime allusions involved in the typical application of the ark, may we not reasonably suppose that Noah, as an inspired man, had a more deep and affecting sense of their moral and spiritual applications. It hence appears, that ancient geometry or Masonry, in relation to the ark, did involve many religious truths. Just as far, therefore, as the mind was led, through this medium, to contemplate the Divine plan in the economy of redemption, just so far ancient Masonry involved ancient Christianity. If the ark was originally designed to prefigure the eternal salvation of man, through the temporal deliverance of Noah and

his family, we have much reason to believe it was thus understood by that holy man.

The tabernacle, erected by Moses, furnishes another source of religious instruction. A knowledge of the form and workmanship of this moveable tent was, by inspiration, communicated to Moses. All the appendages, as well as the whole service, presented many obvious allusions to future events, and prefigured many important facts, in relation to the Divine plan, as now displayed in the moral system. No doubt, the Jews were taught much religious truth from those symbols. At the feast of tabernacles it appears that occasion was taken to lead their minds from visible objects, to contemplate the invisible things of God, in the future manifestations of his goodness and mercy.

This tabernacle, with all its appendages, was evidently designed by Jehovah, to bring to view religious truths. No doubt, therefore, can be entertained but such knowledge was thence derived according to the Divine purpose.

A knowledge, belief and due reverence of the Divine WORD, constitutes the very essence of all true religion, whe-

ther ancient or modern. St. John begins his gospel by saying, "in the beginning was the WORD, and the WORD was with God, and the WORD was God."—Even that Omnipotent Being, "who spake and it was done, who commanded and it stood fast."—For whom, by whom, and through whom, all things visible and invisible subsist, and shall be made to subserve the highest possible good of the intelligent universe.—That infinite personage, through whose mediatorial office-work are displayed every Divine attribute and perfection, which angels admire, and man is bound to love and adore. This WORD, however mysterious it may appear to the world, has been understood, and held sacred by the Masonic order from time immemorial.

From every consideration, therefore, which can be presented on this subject, we have much reason to conclude, that those holy patriarchs of antiquity, who understood the name, and true character of God, were in some sense, according to ancient acceptation, patrons of the genuine and fundamental principles of Masonry. Just as far as they did understand, embrace and patronise such principles, they understood, embraced

and patronised what now are, and ever have been, as far as records can be traced, absolutely essential to the Masonic Institution.

The more substantial part of modern Free-Masonry, consists in exhibiting the great outlines of the Divine economy, in relation to an intelligent universe.—In presenting to view our numerous social and relative duties.—Impressing the heart with a lively sense of moral propriety, and in preparing mankind for the sublime entertainments of a happy immortality.

May we not hence conclude, that those venerable patriarchs of ancient times, were in many respects, led to a discovery of that blessedness, which should afterwards be revealed. That they were made to understand by special revelation, most, if not all the typical allusions of their altars, and the event prefigured in the choice of their sacrifices. —That the whole service of the tabernacle, while in the wilderness, was spiritualized, in a very solemn manner, to the understandings of the pious and devout worshipper.—That the temple of Solomon, also, displayed to the contemplative mind a still higher exhibition of

the eternal purposes of Jehovah, in the great plan of redemption.

That all these things pointed, in some shape, to the great sacrifice which was to atone for the sins of the world, is now abundantly evident.—And that most, if not all, of the ancient fathers, did thus understand them is highly probable if not equally certain. This sacrifice was the eternal WORD, or the second person in the adorable Trinity, as manifested in the flesh. The same WORD, by which Masons in every country do now recognize each other, as having been regularly advanced to the more sublime degrees. This WORD, with its masonic pronunciation, can be traced back in the Institution for more than two thousand years for a certainty. If so, it affords strong presumptive evidence, to say the least, that it has descended not merely from the building of the temple, but even from the ancient fathers, to whom God himself communicated the knowledge of his holy name. However this may have been, the period cannot be fixed when the true name of God was not known and reverenced, in the Masonic Institution. As, therefore, every fundamental principle of our holy reli-

gion, emanates from, and centres in Him, "who is the brightness of his Father's glory, and the express image of his person," just as anciently, as the reverential use of this Name can be traced in our Institution, just so long it must appear, that ancient Masonry was, in a very important sense, ancient Christianity. In whatever extent it shall be found, that those principles, which are now comprised in our system, were, in ancient times, understood in a spiritual sense, as to the ark of Noah, the tabernacle of Moses, and the temple of Solomon, in the same extent, we must be allowed to infer, that ancient Masonry was of a sacred and religious nature.

We cannot deny, that the device and workmanship of those buildings, had a divine origin, and we doubt not, but a knowledge of their mystical allusions, was also divinely intended, so that something of the invisible things of God might thereby be manifested. Hence, we again infer from the eternal purpose of God, that whatever religious knowledge was, either wholly, or in part, derived through this medium, may properly be termed ancient Christianity.

Ceremonies of service necessarily followed, and depended on the establishment of those buildings. All the utensils of service, therefore, had their appropriate allusions, and were wisely calculated to inspire the mind with serious and devout contemplations. The thing signified, in connexion with whatever was the type, would lead the devout worshipper, from the view of the one, seriously to contemplate the other.

Hence it appears, that religious knowledge must necessarily have been drawn from the very construction, as well as application of those things, which were wrought according to the principles of geometry or Masonry.

Herein is great wisdom displayed.—The divine plan was not merely intended to be brought to view, but also carried into effect, through the instrumentality of numerous subordinate means.—Hence it seemed good in the sight of Omnipotence, to direct Moses to build a tabernacle, and thereby unfold many interesting truths, embraced in the plan of redemption. Hence also, it was put into the heart of David to give a solemn charge to Solomon his son, to build a house to the name of the God of Israel.

—And Solomon, in executing this great and glorious work, was instrumental of displaying the Divine economy, in a much greater degree, than what had been done in any antecedent period.

If, therefore, it be true that any thing of ancient Masonry consisted in bringing to view more and more of the Divine plan, in the great moral system; in unfolding the deep mysteries of redemption, and leading the mind to a discovery of those interesting truths, which are connected with eternal salvation, we must conclude it partook in the same extent of the nature of a moral and religious institution.

It is, therefore, thought from those hints which have been suggested, every brother may obtain satisfactory evidence in his own mind, as to the truth of our first proposition, that ancient Masonry, in this sense of the term, was ancient Christianity.

CHAPTER X.

Outlines of Masonic History.—The probable Origin, as an organized Institution.—The dissemination of its Principles and Ceremonies amongst the various Nations of the Earth.

IT is now proposed to exhibit a succinct history of ancient Masonry, so far as the same can be ascertained, or fairly infered from the records of ancient, profane, sacred and church histories. Some of the most distinguished ancient patrons snd benefactors of the Institution will be named. Perhaps something of this nature may be useful and satisfactory to every friend of truth.

Various have been the opinions of historians, who have said any thing on this subject, as well as Masons, relative to the origin of ancient Free-Masonry: and this very circumstance will afford us incontrovertable evidence of its great antiquity. Had it been of modern date, no difficulties could have arisen on this point, its origin would have been recorded in numerous instances, and immediately published to the world. Some

persons, from an enthusiastic fondness for its antiquity, have travelled back to the commencement of time for its origin. It has been asserted, that "ever since symmetry existed, and harmony displayed her charms, our order has had a being." That the *moralizing* principles were co-existent with those of true religion, there can be no doubt; yet with no semblance of propriety can we hence date Masonry, under its systematized form. It is by no means correct to speak of Masonry in the abstract, merely considering its principles, when we are only aiming to prove the origin of the society, in a state of organization. The materials of an excellent edifice may all exist, either in a wrought or unwrought state, yet with no propriety can we speak of the existence of that edifice until those materials are collected, properly arranged, and duly put together. Such, in this respect, is Masonry; though its principles existed "ere time began, or nature received her birth." Notwithstanding there are many symbolical representations highly instructive, pointing out many important truths, and illustrating their excellencies, which claim great antiquity, yet these,

in themselves considered, afford not sufficient proof that Free-Masonry must necessarily have been co-existent. Should we argue thus, it would prove more than any Brother would be willing to admit. For, in the order of time, many of our symbols have originated in periods far distant from each other. This argument, therefore, by proving too much, proves nothing. Hence, it is evident, if from our moralizing principles we date the origin of Masonry, we must fix its era co-existent with the Almighty. If we date it from the existence of symmetry and proportion, we date it from the creation of the world, yea, before man existed: and if we date it from the introduction of our symbols, we plainly contradict ourselves. It would, therefore, be absurd to infer the origin of Masonry in its organized state, from either of those considerations. Could we in truth affirm that the earth had an absolute existence, merely from the Divine purpose to call it into being, while as yet the energies of Almighty power had not been put forth in its formation? If not, neither can we affirm it of Masonry. Nothing more can be understood by its origin, than that period when its princi-

ples were systematized, and an institution organized by mutual association. Hence, it appears, we have substantial reasons to conclude, that an organized state of that society, termed Masonic, arose from the manifest importance of social intercourse, the increasing relative duties of mankind, and an earnest solicitude amongst individuals to promote the general good. Men, who had a sacred regard for the Divine character, would endeavor to honor his name by a faithful discharge of each incumbent duty. Motives of benevolence would induce such men to unite their exertions in the cause of humanity.

Profane history confirms the fact beyond the shadow of a doubt, that Masonry in its primeval state was principally operative. The same truth has also been made to appear from sacred history. Symbolical representations were introduced for the purpose of impressing on the heart, the importance and religious nature of those things, which were prefigured. Hence the serious and weighty considerations of eternity, were constantly kept in view.—By an easy and natural transition, the order has been changed from operative

to Speculative Masonry. This truth also appears in profane history. That the operative principles are coeval with the creation of the material world, cannot be doubted. That the moralizing principles are, at least, co-existent with true religion, is equally certain. But that the existence of the society in its organized state was previous to the building of the temple, during the reign of Solomon king of Israel, to me appears highly improbable. Those Masonic representations, which every brother must necessarily witness on receiving the several degrees, are sufficient to convince me, that the Society, according to common acceptation of the term, then had its origin, or those representations must be groundless and absurd. It is also evident, as will hereafter be made to appear, that the principles which constitute the foundation of the Masonic Institution, were known to the ancient wise men and fathers, from time immemorial; by them held sacred and transmitted to the prudent and faithful, during all succeeding ages, to the time of Solomon. It is, therefore, thought, in view of all considerations, and all the evidence which can be had on this subject, that we may

safely date ancient Masonry, as a regular institution, from the reign of Solomon. Every circumstance attendant on that period, furnishes corroborating evidence. This carries it back to the year one thousand and twelve before the birth of Christ, or two thousand eight hundred and twenty-nine from the present time. Solomon, who was divinely inspired, found it indispensably necessary, in prosecuting such an undertaking as he had been directed, that the workmen should be formed into a regularly organized body, that every part of the building might be executed without the least confusion, and with the greatest dispatch.—Nothing could be more conducive to the improvement and profit of the builders, or to the prudence, wisdom and honor of their employer. The whole number of men employed at the building of the temple, exclusive of the three grand officers, was one hundred and thirteen thousand six hundred. Of these eighty thousand were stone-squarers, polishers and sculptors; all of them ingenious and faithful craftsmen. Thirty thousand were employed in the cedar forests of Lebanon, in the rotation of ten thousand per month. Three thousand and

three hundred being expert masters in working, were appointed overseers and inspectors of the work. Three hundred rulers, or masters to lay out the work and superintend the general concerns.—And three principal officers, not numbered, to direct in the whole plan, the form, manner and workmanship of the whole building.

Thus, all the materials were prepared with the utmost promptitude, every part of the temple completed with the greatest skill, and all confusion prevented, while harmony and brotherly love reigned through all the different orders of workmen.

After the completion of this building, it would be a dictate of reason to conclude, that the workmen must be eminently skilled in their art; that anticipating the period of their separation, they would strengthen the cords of friendship by those ties and obligations, which might remain permanently binding; that they would introduce a kind of language unknown to the world, by which they might for ever thereafter make themselves known to each other; that such additional regulations would be adopted, as should be best calculated to render the

association lasting, useful and respectable.

After the completion and dedication of the temple, we may reasonably conclude many of those craftsmen would travel not only through the different tribes of Israel, but amongst other contiguous nations in search of employment, equal to their skill. Those who had shewed sufficient specimens of their skill, whose faithfulness and integrity had gained them distinction, whose understandings were improved, and whose hearts were modeled and expanded by the sound principles of morality and virtue, would most probably be instructed and receive commission to organize their brethren, and form similar societies in different countries, where they might travel or reside. At any rate, this is a natural conclusion, and what might necessarily be expected to grow out of that order and mutual friendship, which existed amongst the craftsmen at the building of the temple.—Hence, we may reasonably account, in part, for the early and rapid dissemination of ancient Masonry amongst the different nations. And hence also, for that striking similarity in the whole body

of the Institution, and in many particulars a perfect identity. Some nations with whom the world has had no intercourse for hundreds of years, are in possession of all the Masonic secrets, and have regular lodges, similar ceremonies, and in all essential points perfectly agree with the rest of the world.

Hiram who was the king of Tyre, a country contiguous to the Jews, was not only in league with Solomon, but his active and zealous friend;* and Hiram the celebrated artisan, had a Tyrian for his father, though his mother was a Jewess. Many of the Tyrians were actively engaged with the workmen of Solomon in preparing the materials and erecting the temple. A friendly intercourse continued for many years between these nations, on the principles of mutual reciprocity. Masonry must, therefore, have existed and flourished amongst the Tyrians, nearly in the same degree as amongst the Jews. The language of the Tyrians, being almost entirely derived from the Hebrew, would greatly facilitate this intercourse between the two nations.†

* 1. Kings, chap. 5. † Rollin, Book 2, Part 1, Sec. 1.

One hundred and sixty-four years after the dedication of the temple, the Tyrians planted a colony in the northern part of Africa, whence arose the Carthagenians. This people, in a short time, became exceedingly commercial and opulent. A commercial and friendly intercourse ever continued between the Tyrians and Carthagenians, in such a manner, and on such terms as would induce us to believe, if Masonry existed amongst the former, it would of course amongst the latter. The Tyrians not only sent colonies into Africa, but also into Europe. The city of Cadiz, which has since become the great emporium of Spain, was very anciently founded by the Tyrians. The Carthagenians in process of time possessed themselves of the greatest part of Spain, together with several important islands in the Mediterranean sea; all of which possessions, together with their own country, afterwards fell into the hands of the Romans.

During the reign of Solomon especially, as well as before and after, a very intimate connexion was kept up, between the Jews and Egyptians. This is sufficiently exemplified from one of the

wives* of Solomon being the daughter of the king of Egypt; from their commercial intercourse, and from many of the nobility of Egypt visiting the court of Solomon.

From this connexion, perhaps we may with some propriety infer the introduction of ancient Masonry amongst the Egyptians. Be this however as it may, we are substantially informed by several ancient historians, that Masonry did flourish in Egypt soon after this period. It is well known, that the Egyptian priests have uniformly been considered, by ancient historians, as possessing many valuable secrets, and as the greatest proficients in the arts and sciences of their times. Whether they actually possessed the Masonic secrets or not, we cannot absolutely determine, but we have strong circumstantial reasons to believe they did. It was here that Pythagoras was initiated into their mysteries, and instructed in their art. It was here that sculpture and architecture, and all the sciences of those times were so greatly perfected. And here it has been thought by some of the most curious

* 1. Kings, Chap. x. verses 28, 29.—Also Ancient History of Egypt.

observers of antiquity, that Masonry has formerly been cultivated and holden in high estimation. Several Egyptian obelisks still remain, some of which were, in the reign of Augustus, conveyed to Rome.* On these obelisks are curiously engraved many hieroglyphic and Masonic emblems. Egypt, by ancient philosophers, was considered the seat of science. Hence we find that Homer, Lycurgus, Solon, Pythagoras, Plato, Thales and many others of the ancient poets, statesmen and philosophers, frequently visited Egypt, where many of them, according to profane history,† were by the Egyptian priests, initiated into their mysteries.

Cecrops, an Egyptian, was the original founder of Athens. Hence a correspondence would necessarily follow for some length of time between those countries. And if this connexion and correspondence did not afford a suitable medium for the transfer of their mysteries, yet those philosophers, who were in the habit of visiting Egypt, would of course carry back to their native country, whatever they deemed valuable for

* Rollin, Book 1, Part 1, Chap. 2, Sec. 1.
† Rollin, Book 1, Part 2, Chap. 1.

their own citizens. Many incidental circumstances, however, occur in the history of the Grecian states, which strongly favor the idea of the existence of Masonry amongst that people, if they do not prove the very fact. From the many considerations which might be mentioned, two shall in this place suffice.—At the time when the plague proved so mortal in the city of Athens, Hippocrates, a native of the island of Coss, being eminent as a physician, was invited to Athens. He immediately complied with the invitation, and proved abundantly serviceable in that pestilential disorder. Such was the gratitude of the Athenians, that it was decreed "he should be initiated into the most exalted mysteries of their nation."*

When Alexander the great, in his conquest of nations, approached the city of Jerusalem, he was met by the high priest, clad in all his pontifical robes. No sooner did the conqueror discover this venerable person, with the insignia of his office, than, halting his army, he instantly advanced, reverently bowed, saluted the high priest, conferred with him, and departed in peace.† This singular circum-

* Rollin, book vii. chap. 3, sec. 2. † Ibid. book xi. sec. 7.

stance happened three hundred and thirty-three years before the birth of Christ.

The Romans, who succeeded the Grecians in universal empire, had a favorable opportunity, in numerous ways, both from the Grecians, the Carthagenians, and even the Jews themselves, of obtaining a knowledge of those mysteries which might exist in either of those nations.

To every critical reader of the Roman history, especially one who has a knowledge himself of the Masonic Institution, very striking evidence will appear of the actual existence of Masonry amongst that nation.

On the whole, it is confidently believed that many of the Roman generals were not only Masons themselves, but great encouragers of the art, both amongst their own citizens, and those of ancient Britain. Although the Britons were unknown to the Romans until the time of Julius Cæsar, yet are there many convincing evidences that Masonry had long been known, even amongst that barbarous people, anterior to that period.

The Druids, who were the ancient priests of Britain and Gaul, are thought

to have derived their government, rights and ceremonies from Pythagoras.

These Druids, who were the public instructors of the people, were held in high estimation. From their history, it is evident, they, in a degree, understood geometry and natural history, and also believed in the immortality of the soul. They had an Arch Druid in each nation, who held sufficient authority to convene the others at pleasure, or whenever the general good required council. And it was their uniform practice, on receiving any youth under their instructions, to retire to some remote place, where he was duly taught their mysteries.* These circumstances are calculated to induce every person to believe, certain mysteries, unknown to the people in general, were attached to their ceremonies.

Pythagoras is considered to have been the founder of those institutions of the Druids, and as he was ever thought to have been a Mason, we have strong circumstantial reasons to believe something of Masonry was known to the Druids. Hence, we find Masonry might have existed amongst the ancient Britons and

* Harris' Encyclopædia, vol. 2.—and other Histories of the Druids.

Gauls, previous to their having been conquered by the Romans. However this may be, we find no country in which it has flourished to that degree, or been productive of greater good to mankind than on the island of Great Britain. In consequence, however, of those various struggles between the Picts and Scots, the Britons, Saxons and Danes, Masonry was not extensively cultivated until about five hundred and fifty years after the commencement of the Christian era. About that time, St. Austin, with a number of brethren, came from Italy to England, where they devoted their time and talents, exclusively, to the interests of Christianity and Masonry. At this time St. Austin presided, in person, in laying the foundations of several important buildings.

In the year six hundred and twenty-six, king Athelstan summoned all the brethren of the kingdom to attend a general meeting; he then granted them a charter, and established a Grand Lodge, which has continued, by succession, until the present day. Hence arose the ancient York Masons. In consequence of this high patronage, many of the nobility immediately came forward, and were united to the society.

In the year six hundred and ninety, Edgar became a distinguished patron of the order. In eight hundred and ninety-six, Alfred the great, having expelled the Danes from his kingdom, became a zealous and hearty encourager of Masonry. Such was his attachment to the order, that he appropriated one seventh part of his revenue to promote the Institution.

In one thousand and sixty-six, the tower of London, the palace and hall of Westminster, and London bridge were begun under the joint patronage of the bishop of Rochester and the earl of Shrewsbury, both of whom were distinguished Masons. During the reigns of Henry I. and Stephen, the order was liberally patronised by the crown, and the chapel at Westminster, the house of commons, and many other magnificent edifices were erected. In the reign of Edward III. lodges became numerous, and Masonry highly honorable. Richard II. and Henry IV. V. and VI. devoted much of their time to promote the respectability and usefulness of the society. Henry VI. however, was a most virulent enemy, during the former part of his reign, but his prejudices having in a

measure subsided, he was initiated, in fourteen hundred and forty-two, and, thenceforward, was as eminent for his attachment, as before for his enmity.

James I. of Scotland, honored the lodges with his royal presence, often presided in person, and actually settled an annual revenue of an English noble, to be paid to every Master Mason in Scotland.

On the twenty-fourth of June, fifteen hundred and two, Henry VII. formed a grand lodge in his palace, proceeded in great splendor to the east end of Westminster abbey, and, with his own hand, laid the first stone in that excellent and much admired building.

During the reign of James I. of England, men of literature came from all parts of Europe, and attended the lodges in England, as seminaries where the arts and sciences were properly taught.

Charles I. the successor of James, assembled the brethren, and, in person, laid the corner stone of St. Paul's cathedral, with great solemnity.

Sir Christopher Wren surpassed all who had gone before him, in his constant and indefatigable exertions to promote Masonry.

After the great fire, in London, in sixteen hundred and sixty-six, the Masons had abundant employ to display their skill, and a multitude of objects on whom to bestow their charity.

Thus we find, that Masonry has probably existed in England, since the time the Druids received their instructions from Pythagoras, about five hundred years before Christ. And not to speak of what has transpired in more modern times, yet, from the expulsion of the Danes, by Affred the great, in eight hundred and ninety-six, till William III. in sixteen hundred and ninety-five, more than one hundred public buildings of the first importance, were either founded and completed, rebuilt or repaired, under the immediate superintendence and direction of the Masonic order.* Amongst this number, the following kinds are the most important, viz. colleges, chapels, towers, palaces, cathedrals, monasteries, churches, abbeys, halls, bridges, and the house of commons of England.

After the great fire in London, in sixteen hundred and sixty-six, the whole plan of the new city was committed to

* See Britannica Encyclopædia, first Amer. edition, vol. x.

Sir Christopher Wren, then Grand Master of England. The plan on which that excellent Mason designed the city should be rebuilt, although admirably calculated for health, convenience and elegance, was, unfortunately, disapproved by the citizens, in consequence of their enthusiastic, superstitious attachment to their former local situations. Hence the most favorable opportunity was lost of rendering that city the ornament of the world.*

By these brief remarks, we may see in what manner, and by whom Masonry has been patronised in England. Men of the highest rank, in state and church, have been its most active encouragers. Kings have been brought to kneel before their subjects, and philosophers have been taught true wisdom within the lodges. The most haughty and imperious monarchs, subdued by the force of truth, have discovered themselves to be but men—resigned the Masonic chair to the most expert workmen, carefully submiting to their control.

Since the reign of William III. the Institution has generally preserved a flourishing condition on the island of

* See Britannica Encyclopædia, first Amer. edition, vol. x.

Great-Britain. In other European countries, a similar prosperity and patronage has marked the Society.

Masonry was introduced into the United States at an early period after their settlement by Europeans. In the year seventeen hundred and thirty-three, a charter was granted by the grand lodge of England, to a number of brethren, then residing in Boston, with full powers to constitute Masonic lodges throughout North America, as occasion might require. Under the authority of this charter, lodges were established in various parts of our then infant colonies, in Canada, and several of the West-India islands. In the year seventeen hundred and seventy-three, a commission was received in Boston, from the grand lodge in Scotland, appointing the right worshipful JOSEPH WARREN grand master of Masons for the continent of America. In consequence of the commencement of hostilities between the colonies and the mother country, the regular progress of Masonry was, in some measure, interrupted, until the restoration of peace. Since that time its progress has been uninterrupted, and still remains an Institution of high and distinguished ce-

lebrity. Little need be said, therefore, in relation to the history of Masonry in the United States.

It is a subject well understood, and familiar to every well informed brother. Let this circumstance, however, be remembered, that the great, the immortal WASHINGTON was a most firm, zealous and active patron of this Institution. That the greatest statesmen and civilians of which our country can boast, have been, and are now, members of this society, and attached to its principles.—That very many persons who minister at the sacred altar, and others of distinguished piety, are in heart attached to the Masonic Institution.

Thus, my brethren, I have endeavored to give you a concise, and it is thought a true history, in the great leading events of our order. We hence may discover its antiquity, and hence its early and rapid dissemination amongst mankind.

From this brief account of those many inferences which might be drawn, one shall at this time suffice. A truth, pre-eminently important, as it relates to social life; that this Institution has been a most happy medium of preserving some of the most valuable ARTS during

the dark ages of the world, and transmitting them down to posterity. In those periods of time when barbarism triumphed over refinement, this Institution held the arcana of that knowledge without which mankind must have been deprived of numerous and important privileges in civilized life. A faithful FEW preserved this noble science, which has so abundantly contributed to the convenience and happiness of mankind. When Christianity was first promulgated, the fervor of enthusiastic superstition having subsided, Masonry exhibited her charms, was embraced, and went hand in hand with Christianity in effecting that important change wrought on society. Hence we have, by coincidence in effect, most convincing proof of coincidence in principle. This has been clearly exemplified in the Saxon heptarchy. At the same time when those petty monarchs became converted to Christianity, they embraced and patronized the Masonic ART. The same is equally true at the present day. The united effects of Christianity and Masonry in its purity, are ever productive of the best society. The rude savage of the wilderness, who has the degrees, now

lated, that he should not see death. It appears from Josephus, as well as other ancient writers, that two pillars were erected in the time of Enoch, on which were engraved some general knowledge of the heavenly bodies, and more especially of geometry. Some writers have ascribed these pillars with their engravings to Seth, but Masonic tradition from time immemorial affirms that they were erected by Enoch. However this may have been, it is very certain that both Seth and Enoch were truly pious and devout persons, and in many respects skilled in geometrical knowledge. The probable design, therefore, of those pillars, with their inscriptions, was to transmit the knowledge of geometry to future generations. All Masons, therefore, who are properly instructed in the history of our order, believe Enoch was in a special manner acquainted with those principles of geometry, whence in process of time the Masonic Institution arose.

In relation to the Masonic character of Noah, little more need be said.—That he was commanded of God to build the ark, and divinely taught as respects the workmanship, is attested by uner-

ing truth. From the dimensions of this building, its peculiar construction and fitness to answer its destined purpose, to preserve man and beast from an overwhelming flood, when "the windows of heaven were opened," and "the fountains of the great deep broken up," we must infer Divine wisdom in the design, as well as divine preservation in the event. No mere man, in that early period of the world, could have devised and executed a work of such magnitude, unaided by heavenly wisdom.

From this event, therefore, arose the ark mariner's degree, comprising the general outlines in this important mechanism, replete with useful and interesting moral instructions.

Abraham, the father of the faithful, is claimed as one of the primitive brethren, and an active patron of the ancient principles of our order. This man by nation was an idolatrous Chaldean, yet, being called of God, he became a most eminent christian, and a distinguished instructor of the principles of christianity, and the art of geometry or Masonry.—To him, God made special manifestations of his loving kindness, and established the true church in his family.—

The writings of Josephus inform us, when Abram sojourned in the land of Egypt, that he was principally employed in communicating to them, the knowledge of arithmetic, and instructing them in the science of astronomy—that he was reputed a man of wisdom, of deep sagacity, and of profound understanding. In the stories of the ancient heathens, Indians, Mahometans and other Asiatics, Abraham is represented as a celebrated teacher of arithmetic and astronomy. The Egyptians and Chaldeans long maintained and promulgated the same opinion. Masonic traditions, time out of mind, have handed down the name and character of this man, as eminently skilled in the true principles of ancient Masonry. That solemn interview between Abraham and Melchizedeck, is full of Masonic instruction, well understood, and duly appreciated, by those admitted to that sacred degree.

Melchizedeck, priest of the Most High God, who met Abram returning from the slaughter of the five kings and blessed him, was an eminent type of the promised Messiah. Abram appears to have looked through Melchizedeck to the great Shiloh, who was to come.—

Hence, he kneeled before him to receive his kind benedictions. From this solemn and interesting event arose one of the most grand, sacred and sublime degrees pertaining to our Institution. Hence, ancient Masonry recognises Melchisedeck, as one of her most venerable patrons. His name, his office, his virtues and his typical character, furnish abundant instructions in a masonic point of view, and are wisely improved to direct our thoughts to the "Lamb of God, which taketh away the sin of the world." Hence also our ancient brethren, through him, could look forward to the Great High Priest of our salvation. The Jewish order of priesthood from Aaron to Zacherias, and even till the coming of Messias, was in confirmation of that great event, which issued in the redemption of man. All pointed to the eternal priesthood of the Son of God, who by his own blood made atonement for sin, and consecrated the way to the Holy of Holies. This constitutes the great and ultimate point of Masonic research.

Joseph, the son of Jacob, who by his natural brethren was sold for a slave, became, in a certain extent, the Grand Master of Egypt. This chaste and pi-

ous youth, fully exemplified the superior excellences of various principles, interwoven in the body of our system.—To him was revealed the divine purpose, that God was about to waste the land by a distressing famine. Joseph, therefore, suggested to Pharoah the expediency of gathering the fruits of the land into storehouses, and providing for the sustenance of the nation. When the famine had not long prevailed, the brethren of Joseph came down to Egypt to buy corn.—Hence arose one of the most tender and affecting interviews left on sacred record. All this was wisely designed to affect their hearts in view of their former conduct, to shew them human frailty and dependence, to humble their pride, and give them a just sense of a superintending Providence in all the incidents of life. During this scene Joseph gave vent to the tenderest feelings of his nature, addressed his brethren in the most melting terms of artless friendship, and loaded them with rich favors. His readiness to forgive, and his zeal to subserve their wants, were truly characteristic of a benevolent heart, and a distinguishing criterion of Masonic charity. The chastity, benevolence, charity,

filial and paternal love and affection of this amiable man, are interwoven with our system of precepts, and obligatory on all our brethren in a very peculiar sense. Joseph was skilled in Egyptian science, and eminent as a man of wisdom. No reasonable doubt, therefore, can be entertained of his Masonic knowledge, according to its primitive acceptation.

The Masonic character of Moses, the deliverer of the Hebrews from Egyptian bondage, has been introduced in the beginning of this work. It is therefore thought, little more need be added in relation to him. If it be admitted, that ancient Masonry was operative and religious, no doubt can remain as to his knowledge of this science. That it was operative is abundantly manifest from profane history. That it was clothed with religious instructions, is equally evident from the sacred writings. Divines and expositors in every age, have made the tabernacle and its appendages, a fruitful source of moral and religious instruction. Hence, from these considerations, as well as from numerous others, which may not be named, Masons entertain no doubt of his Masonic char-

acter. Joshua, the disciple and successor of Moses, by Divine appointment, led the Hebrews into the promised land.—Previous to the death of Moses, Joshua was solemnly installed in his high and responsible office. Long had he been instructed by Moses in all things which pertained to the Jewish religion. Wise in heart, and prudent in council, he was qualified to go before that people, to instruct them in their duty, and the worship of their God. When the river Jordan was divided before the ark of the Lord, Joshua erected twelve stones where the feet of the priests stood, and twelve others, taken from the bed of the river, were set up, on the farther side, as a memorial of that miraculous event. On Ebal, also, he erected stones, and wrote thereon some part of the Mosaic law.—Hence, as Joshua was instructed by Moses during forty years, was present at the setting up of the tabernacle, often experienced Divine manifestations, was appointed of God to divide the land of Canaan for inheritance, was thoroughly taught in the Jewish religion, and the ceremonies of service pertaining to the priesthood, and lived in the exercise of vital piety, we must of necessity infer,

that he was thoroughly acquainted with all those allusions and typical references, in which ancient Masonry in its more important part consisted.

Passing a series of names, especially in the line of high priesthood, we will next speak of David the man after God's own heart. This man, we believe to be the last distinguished patron of ancient Masonic principles, previous to the regular organization of the Institution.—David was a man of early piety, set apart for the deliverance of his nation, to subdue their enemies and prepare the way for the building of that temple, which should be typical of the favorable presence of God, in the New Jerusalem. Early did he form the design of executing this great work himself, and establishing a place for the name and worship of the holy one of Israel. His pious heart was fervently engaged in this laudable design. His zeal was approved, though a Divine prohibition prevented his execution of the work, attended with a sure promise, that his son should accomplish what had been in his heart to do.—David, though a man of war, affords numerous examples of active Masonic virtues. The mutual friendship

between him and Jonathan, the fidelity of Jonathan in apprizing David of approaching dangers, their affectionate interviews, their mutual pledges of love, the earnest solicitude and bitter lamentations of David on the death of his brother Jonathan, are characteristic examples of Masonic principles. The forbearance of David in the cave of Engedi, when the enemy of his life lay defenceless before him, strongly marks that spirit of forgiveness, which is solemnly enjoined on every Masonic brother.

These considerations induce us to believe, that David, the sweet musician of Israel, was one of our ancient brethren, a friend and patron of Masonic principles.

In relation to Solomon the son of David, sufficient has already been said.—Yet, it may not be improper to add in this place, that from a full view of Masonic symbols, and representations, from the nature and import of our ceremonies in confering the several degrees, and from the whole tenor of the system, there can be no doubt, but he was the man, who first organized the Institution, and laid the foundation, on which this great Masonic edifice has been erected; that

the government of the Lodge, its precepts, laws, rights and ceremonies, were measurably fixed and ordained by this good, wise and discerning man. The evidence of these facts has been satisfactory to all well informed Masons, in every age and country. From this period, therefore, we date our Institution in its regular, organized form.

Zerubbabel, who was constituted the governor of Israel, Joshua the high priest, and Haggai the prophet, who rebuilt the temple at Jerusalem after the Babylonish captivity, were most evidently skilled in ancient Masonry, and very distinguished patrons of the craft. It appears from sacred and profane history, that soon after the subversion of the Babylonish empire, Cyrus issued a proclamation by which the Jews were not only liberated and permitted but encouraged to return to their native country, and rebuild their temple. Many of them returned, yet nothing was attempted in forwarding the work, until the reign of Darius. At the commencement of his reign, Zerubbabel, who had been a friend and companion of Darius, suggested the importance of the undertaking, and as Josephus observes, reminded the king of

his own vows, to aid the Jews in rebuilding the house of the Lord at Jerusalem. Darius, therefore, added his own edict to that of Cyrus, by which he authorized Zerubbabel and his brethren to commence their work without delay. The foundation, therefore, of this temple was laid with great joy, and the building completed and solemnly dedicated to the God of Israel. During the whole of this period, Zerubbabel encouraged his brethren in their labor, while Joshua the high priest ministered in holy things, and Haggai prophesied and taught them the fear of the Lord.

Thus was the second temple erected in Masonic form under the superintendence of men of piety, and the true worshippers of God. No person can receive the seventh degree of Masonry, without feeling convinced that those three men pertained to the ancient brotherhood.

Ancient Masonry, as appeared in chapter fifth, was operative and religious. Have we not, then, some reason to conclude that the patriarchs taught their descendants in the religious, or speculative principles. To me this appears evident, in as much as this part, most surely, then consisted, as well as

now, in communicating the knowledge of God and his works. We are sure that Noah must have taught his sons in the operative, as well as the religious principles. Abram, also, as appears from historical facts, taught many individuals, in different nations, the NAME and attributes of the true God. In the same manner did all the patriarchs instruct their posterity in the knowledge and worship of the one supreme, eternal God. In the days of Samuel, mention is made of a school at Najoth, others of a similar cast are noticed at Bethel and Jericho. From Ezekiel's conferences with the elders of the Jewish nation, these schools appear to have been maintained, even during the Babylonish captivity.

The Egyptians, Chaldeans, Greeks, and Romans had schools where ancient philosophy was taught as a religious science. Great care was exercised, that none should be admitted into those schools, but such as were of a regular life, and approved character. Due examination and strict trial of their fidelity and love of truth, was always made an indispensable requisite to their admission. Those wise men of the east, who came to do homage to the infant Saviour, at Beth-

lehem, were probably men of distinction in their own country. Their names from some cause, have never been transmitted to posterity. Yet as most, if not all the wise men and philosophers of ancient Eastern nations, were initiated into the mysteries of those times, and obtained their knowledge in a principal degree through this medium, may we not reasonably conclude, such might have been the source of information to those who came to inquire, "where is he that is born king of the Jews." One thing is evident, that they were favored with Divine communications, and probably understood the name of the *logos* or WORD, with its divine essence and offices, for they presented an offering of gold and myrrh and frankincense, which are thought to be an acknowledgment of his divinity.—No doubt they received and embraced in their hearts, the true LIGHT, and were enabled to walk therein.

CHAPTER XII.

Ancient Mysteries.—Philosophers.—Wise Men.

TO every person, conversant with ancient history, it is abundantly evident, that certain individuals, in most of the eastern nations were in possession of what was termed mysteries, or a mysterious science, studiously concealed from the promiscuous multitude.

Of those ancient mysteries there were several kinds. Some contained nothing but a heterodox tissue of heathen mythology. Some were instituted and adapted to subserve venal purposes of the most odious cast. Some introduced for political ends, to awe an ignorant multitude, and promote the cause of tyrannical usurpation. While others, manifestly had a very different origin, proposed the accomplishment of a different end, and were common to some individuals in many nations. The main object of these mysteries was philosophical, moral and religious. They also contained certain requisitions, as a test of the secrecy, fidelity and justice of

the disciple. From these mysteries, some true knowledge of natural and moral philosophy was obtained. While the others were either confined to particular countries, or had their origin from the evil propensities of the human heart. In those mysteries, however, which engaged the attention of men of wisdom and prudence, much of truth was contained. Something of the unity and character and attributes of the one true God. Many principles of morality were taught, and seriously impressed on the mind. It was a general practice of ancient philosophers, to travel from one country to another, in search of such wisdom as might lead to a right understanding of God and nature. Hence it appears, from their own accounts, or what has been recorded of their lives, they never were denied such knowledge in any country, where it was to be found. And it further appears, either from their own writings, or ancient records concerning their opinions, that much truth, which comports with Divine revelation, was collected and taught by them. It being evident, from the experience of many ages, that the knowledge of such truths was not the result of human wis-

dom or foresight, we must look to some higher source. And this source must be Divine revelation. According to the opinions of the greatest divines and antiquarians, all that knowledge found in the philosophy of the ancients, which comports with truth, was originally derived from revelation. Let us now take a view of the opinions of some of those ancients in relation to God and his character.

Zoroaster, one of the most distinguished mathematicians and philosophers of his age, flourished about five hundred and ten years before Christ. His scheme, though in many respects erroneous, contained something of truth, in relation to the Supreme Being, which he taught amongst the Persians, by which their religion approximated, in some essential points, to the simplicity of the gospel.

Simonides,* of the island of Ceos, died four hundred and sixty-nine years before Christ. This man, being asked by Hiero, king of Syracuse, "what is God ?" desired one day to consider the question. On the morrow he asked two days;

* Rollin's Ancient History.

and as often as called upon for his answer, doubled the time. When Hiero demanded the reasons for such delays, Simonides replied, "the more I consider the question, the more obscure it seems." How wise was this reply! "Who by searching, can find out God, who can find out the Almighty to perfection?" Simonides visited many cities in Asia, where he obtained much useful knowledge.

Socrates† was one of the most celebrated moral philosophers of ancient Greece. He flourished about four hundred and nineteen years before Christ. The foundation of his eminence seems to have been laid by Anaxagoras. According to Xenophon, as quoted by Rollin, Socrates possessed much true knowledge of the character and attributes of the one Supreme God. The following sentiments are worthy of particular notice, as recorded by Xenophon. "This great God has created the universe, and upholds in being its stupendous work, every part of which was completed with goodness and harmony. This God makes himself visible by the numerous wonders of which he is the author. Let us not, therefore, refuse to

† Rollin's Ancient History.

believe even what we do not see. Let us supply the defect of our corporeal eyes, by using those of the soul. Especially, let us learn to render the just homage of respect and veneration to the Divinity, whose will it seems to be that we should have no other perception of him, than by his effects. Now this adoration, this homage consists in pleasing him, and we can only please him by doing his will."

When Socrates was falsely accused of corrupting the Athenian youth, he replied, "I shall rather choose to obey God than you, and, to my latest breath, shall never renounce my philosophy. I am more convinced of the existence of God, than my accusers, and so convinced that I abandon myself to God and you, that you may judge of me as you shall deem best for yourselves and me."

Thus, conscious of the truth and importance of those sentiments, as well as of his own innocence, he manifested great composure of mind, amidst the most trying scenes of his life. "If," said he, "what I advance upon the immortality of the soul prove true, it is good to believe it. If the soul be immortal, it requires to be cultivated with attention,

not only for what we call the time of life, but for that which is to follow, I mean eternity; and the least neglect, in this point, may be attended with endless consequences." Thus, it appears Socrates held some just principles, in relation to the true Divinity, often spake, and in the most exalted terms, of the existence of the ONE God, the eternity of his nature and perfection, and his governing providence.

Anaxagoras, an eminent philosopher of Greece, died about four hundred and twenty-eight years before Christ. Cicero informs us, "he dedicated himself entirely to the divine pleasures of learning and inquiry. He held the riches of this world in utter contempt, and devoted himself to the improvement of the mind." Anaxagoras visited Egypt, where he was instructed in such geometrical knowledge as existed amongst the learned. This philosopher obtained the surname of "Intelligent," from the peculiar excellence of his principles. He maintained the idea, that the existence of the universe was not to be ascribed to chance, or any fatal necessity, but was the work of a Superior Intelligence.—That the world was governed by the same Being.

Anaxagoras diligently taught his pupils in the knowledge of physics, which, according to ancient acceptation, chiefly consisted in the knowledge of spiritual things. Such sentiments gave him strength of mind and greatness of soul, far above most philosophers of his age.

Jamblicus, who has given some account of the life of Pythagoras, says, "that philosopher drew his system of symbolical learning and instructive tenets from the *mysterious* knowledge of the Egyptians, who, in their *mysteries*, held wise doctrines, which were ever kept secret."

The Egyptian king, Xopper, commanded that the *secret*, of which he was possessed, should not be divulged to any but those who were found skilful in every step they advanced.

Anaxarchus, according to Pliny, "being apprehended, in order to extort his secrets, bit his own tongue in the midst, and spit it in the tyrant's face, choosing rather to lose that organ, than to discover those secrets he had promised to conceal."

"The great heathen king, Zopholet, ordered the GRAND SECRET, of which he

was possessed, to be revealed to none but to those who, after thorough examination, were found to be worthy."

Thales, who lived about six hundred years before Christ, has been thought the most illustrious of the seven wise men of Greece. He visited Egypt, and many other places, in search of wisdom, and maintained the opinion that there was ONE God.

Plato and Eusebius the historian held the same truth. Plato often used the term *Logos*, or divine WORD, in a very significant point of light.

Between three and four hundred years before Christ, one of the high-priests of Athens, having passed through all the sublime mysteries of the age, near the close of his life, was asked, "What is God?" He deliberately replied, "That which has neither beginning nor end.—A pure Spirit. That God created the world, and communicated regularity to it. That the soul of man was a spirit, an unperishable being."

The poet Aratus, who died at Athens two hundred and thirteen years before Christ, repeated those remarkable words, which are quoted by St. Paul in the seventeenth chapter of Acts. "In Him,

(that is in God,) we live and move and have our being, for we are also his offspring." This passage was quoted by that eminent apostle at Athens, in proof of the doctrines of Christ himself. Clemens, the fellow laborer with St. Paul, and Justin Martyr, that amiable and excellent father in the church, Eusebius, Origin and others of the primitive christian fathers, on the introduction of christianity, labored abundantly to prove from the ancient mysteries, that the knowledge of the true God had been preserved and transmitted down from the first ages, in perfect accordance with the christian religion. When Justin Martyr had embraced christianity, without laying aside his philosopher's robe, he taught the doctrines of the gospel at Rome.

Origin was so charmed with the ancient mysteries, that he taught them in conjunction with christianity. In many instances the dignified title of the Jewish priesthood was confered on christian teachers, without distinction of nation. In many cases the sublime realities of the gospel were taught by symbols, and in some instances the great and fundamental truths contained in ancient *mysteries*, were introduced into the church institutions.

The learned and pious divine, Warburton, who died in seventeen hundred and seventy-nine, has in a very able manner most clearly proved, "that the ancient mysteries inculcated the unity of God, who exists from himself, is the source of all existence, invisible to every eye, though to him all things are visible."

Under this head, quotations might be multiplied by which it appears, that amongst ancient eastern nations, there was ONE order of mysteries, in which many sublime truths were contained.—That some individuals, wise men and philosophers, acquired most, if not all those principles which comport with revealed truth from that source. That they travelled much in search of knowledge, and notwithstanding all their errors, actually did collect some just ideas of the *unity*, nature and character of the true God; and that those mysteries whence such knowledge was derived were not local, nor circumscribed by country, but common to every age and known to individuals in most, if not every nation.

The above examples are all without the pale of the Jewish nation, unless it

be Zoroaster. Some have thought him to have been a Jew by descent. So far, therefore, as the knowledge of those men has been found according to truth, it must originally have been derived from some high and genuine source. It therefore remains to shew, what this source might have been.

Noah and his family, after the general deluge, repeopled the earth. In this instance there can be no doubt, but the name and character of God, was by them transmitted to their immediate posterity. How long the same practice might have continued, we cannot determine.—For aught we know, individuals in every line of descent, might have preserved the same truths, or some traces of them for many ages, if not even till the general spread of the gospel in the days of the apostles.

Abram and Lot sojourned in strange lands, and Abram especially, was much esteemed and celebrated for his wisdom and piety. Jacob fled from Esau, and "came into the land of the people of the east."

Joseph was sold into Egypt, where he became a father to Pharoah and that nation. Moses fled from Egypt into the

land of Midian, where he was commissioned to deliver the Hebrews from their cruel bondage. David fled from the face of Saul, and dwelt in the cities round about Israel.

Solomon held free intercourse with Egypt and Tyre, employed workmen from foreign countries, and after the completion and dedication of the temple, honorably discharged those workmen, many of whom, are said to have been employed in Bythinia, Greece, Italy and adjacent countries. The Jews were carried away captive to Babylon, where Daniel the prophet stood before three succeeding kings. Haggai, Joshua, Zerubbabel and Ezra, were greatly beloved and esteemed, even in the land of their enemies. Many persons came from afar to see the temple, and hear the wisdom of Solomon, and worship the God of Israel.

Hence, it is not only probable, that in some, or many of those ways, all the true knowledge of God, and principles of morality and religion were disseminated, but it appears very certain it was. The Jews derived their knowledge by special revelation made to Abram, Isaac, Jacob, Joseph, Moses, Joshua, their prophets and

high priests, and held in possession the law written by Moses under the immediate inspiration of Jehovah himself. It follows, therefore, nearly as a matter of course, from the above considerations, that many individuals in most, if not all the surrounding nations, in some of these ways derived what of truth they had embraced.

What then are the most natural inferences hence to be drawn? From the foregoing facts, there are four which seem most clearly to be deduced.

First, that many of those ancients, whose names and words have been quoted, lived several hundred years before the introduction and promulgation of christianity. That they were not of the Jewish nation, but dwelt in countries where the Old Testament scriptures were unknown. And that they did travel in search of true wisdom.

Secondly, that they held sentiments of the unity, eternity, superintendence, nature and character of God, which are found to accord with Divine revelation. That they held some opinions truly sublime, in relation to those interesting subjects.

Thirdly, that most, if not all this know-

ledge, was obtained through the medium of that higher order of mysteries, which were known, only to individuals, yet existed in every country. And

Fourthly, on the introduction of christianity, the eminent Justin Martyr, in conjunction with several other ancient fathers in the church, who had the proper means of ascertaining those facts, labored to prove, that the ancient mysteries did embrace and inculcate some true knowledge of the character and attributes of God, as contained in, and taught by, the system of christianity.

Why, it may be asked, should such men attempt to prove what they had no reason to believe? And why should they be inclined to believe without some evidence. They lived in such an age, and were situated in such a manner as to know for a certainty, whether the opinion was true or false. All were men eminent in science, most or all had been initiated into those mysteries to which they alluded, had afterwards embraced christianity, were teachers in the church, and of course competent in all respects to judge correctly. The learned Warburton, also, has clearly proved the same truth from the writings and testimony of those very men.

If, therefore, we reject such evidence, as not conclusive in this case, we at once destroy the whole foundation of human belief, just as far as it is grounded on the experience and testimony of others.—But this testimony cannot reasonably be rejected.

Hence, brethren, as all true light first eminated from a divine source, and as some rays are found to have illuminated the understandings of wise men and philosophers, even amongst Pagan nations, must we not necessarily infer some connexion between individuals of different countries, forming a proper medium through which such light might have been perpetuated to succeeding generations. That this might have been the case cannot be denied. That it was the case there is much, very much reason to believe. However might have been the fact there is no evidence to contradict the above conclusion. If so, it appears more than probable, that all those persons, not only from Adam to Noah, but from Noah to Solomon, who held the true knowledge of God, were in some sense, according to ancient acceptation, Speculative Free-Masons. That those principles were systematized by Solo-

mon, and a regular Institution formed, both operative and speculative. That through this medium, ancient philosophers obtained their speculative principles. That, not only from Solomon to the advent of Christ, but down to the present day, certain fundamental truths have been preserved, even through those dark ages of the world, when a long night of barbarism seemed about to involve the human family in the thick shades of ignorance and superstition.—The opinions of the most pious and learned of our brethren, during many ages past, are found to correspond with the above sentiments. In relation to modern Speculative Free-Masonry, it is abundantly evident to the world, that the great doctrines of morality and religion are summarily comprised in the lectures, and taught in the lodges. In travelling back the remote ages of antiquity, no period can be found when Masonic customs, ceremonies and tenets were not, in substance, the same as at present. If, therefore, no characteristic change for many hundred years can be proved, why may it not be true, that those fundamental and characteristic principles did actually originate in the earliest periods of time.

In view of all that hath been exhibited under this head, it is earnestly recommended to every brother and companion, duly to examine the subject for himself.

CHAPTER XIII.

Masonic Word, or Divine Logos— How transmitted.

BY tracing Masonic customs, and comparing certain ceremonies in the economy of the Institution, there appears to be an existing fact, indicative not only of the antiquity, but high object of ancient Masonry. From this fact it appears, that ancient Masons were in possession of the appropriate name of the promised Messias, termed in the New-Testament the LOGOS or WORD. The knowledge of this WORD was an object of great moment, and sought with all diligence by the members of the Institution. This divine WORD has, in every age of the world, been held sacred, and faithfully transmitted from one to another in ancient form to the present day. From that conscientious reserve in the use of the true name of God amongst

the ancient Jews, we are induced to believe this name was communicated, at least for many ages, with great solemnity, attended with moral and religious instructions. The truth of this appears, not only from the testimony, but the example of Josephus himself. So conscientious was he, when writing the history of his nation, that he dared not even put down the very same words contained in the decalogue, but only their sense. This practice seems to have been of very ancient date. For aught we know, it might have commenced, even from Adam. No doubt Adam in his state of innocency held sweet fellowship and communion with his God. No doubt he held the same communion in nature, though not in degree, as soon as he had embraced the first promise, after the apostacy. Adam must necessarily have had some name to mark the idea of his divine Creator. This name, in all human probability, would be suggested by divine inspiration, as an appropriate term, exegetical of the idea of Divine excellence. In no other manner, according to our present conceptions, could Adam communicate any speculative knowledge of God to the understandings of his poste-

rity. We know that Adam had experimental, as well as speculative knowledge, and must conclude some appellative term indispensably necessary, to communicate his conceptions to his posterity. It therefore, appears perfectly consistent as well as desirable, that our common ancestor should be in possession of an appropriate name, significant, as far as it could be, of the great majesty, and real excellence of the Creator. This being admitted, the very name of God, from the idea of the greatness and excellency of his character, and infinitude of his perfections, would be held sacred, and with the same forms, if not ideas of sanctity, handed down to succeeding generations. Hence, may we not with some reason conclude, the Jewish custom in relation to pronouncing the true name of Deity, as descending through the family of Noah, had its remote origin in the early ages of the world. May we not conclude, the Jewish high priests did from time to time communicate the true name of God with solemn ceremonies. The name was known by the nation, and must have been communicated in some way. But their law, written by Moses, was not in.

the hands of the people, but of the priests, and by them explained and taught. The people, therefore, must have received the name from the priests, attended with some peculiar forms, or in the common way of hearing it read to them in the law. But if only by hearing it read in the law, why those conscientious scruples in writing or pronouncing it, when their intentions were good, and their views were to honor and reverence the character. Such we know was their silence and reserve, for which it may be difficult to account, except on the ground that this name was first communicated in solemn form and under solemn injunctions. It therefore appears from those considerations, that the priests and elders of the people might have imparted the name of God, in a solemn and impressive manner to prevent a frequent or profane use of that sacred WORD. If such were their intentions, they seem from the effect, to have been founded in wisdom. How much did it guard against the profane or irreverent use of the name of God. And how deeply serve thereby to impress the mind with a sense of reverential awe.

Previous to the regular organization of the Masonic Institution, a knowledge

of this name might have constituted that mark of distinction amongst our ancient brethren, by which they did recognize and fellowship each other. To the world this may appear hypothetical, but to well informed brethren, who are sufficiently advanced, there can be scarcely a doubt of its correctness. That a knowledge of the divine LOGOS or WORD, should have been the object of so much religious research from time immemorial, adds not a little to the honor of Speculative Free-Masonry. The same WORD which breathed the spirit of life into Adam, which translated Enoch to heaven, which moved Noah to prepare the ark, which called Abram, and separated him from his kindred and his father's house, which was manifested to Jacob, which appeared to Moses in the burning bush, which went before, and led the Israelites from Egyptian bondage, which filled the tabernacle with the glory of his presence, which overshadowed the mercy-seat in the temple of Solomon, and which appeared in the flesh for the salvation of man, has been peculiar to the Masonic Institution, since its organization by Solomon, and probably to the patrons of Masonic principles since the days of Enoch.

Plato, and some of his disciples, used the LOGOS, as a term of high import.—Whether they rightly understood its appropriate meaning or not, we cannot certainly determine. That it was used in a high sense, is evident from ancient records. The Jews also were taught, that the WORD was of the same import in essence, as God; otherwise St. John could not have introduced his gospel in any manner adapted to their understandings, when he said "in the beginning was the WORD, and the WORD was with God, and the WORD was God."

From the whole Masonic economy, it appears, that one great point in that dispensation was to attain and preserve the true knowledge of the MYSTERIES of this WORD. The fact now existing amongst all Masons, however remote in country, is strong presumptive evidence that the same hath been from ancient times. Indeed this appears to have been a precious and weighty consideration, long before the organization of the institution. Noah honored this name, was accepted of God, and a covenant established, the token of which is seen in the bow in the east. Abram devoutly worshipped God, and called the place where he was about

to sacrifice Isaac, JEHOVAH-Jireh. At Bethel God spake to Jacob, I am JEHOVAH, and Jacob built an altar to his name. When God revealed himself to Moses, in a flame of fire out of the midst of a bush, he said unto Moses, I AM THAT I AM. And Moses reverenced the name of God, and with signs and wonders, wrought through that name, led forth the Hebrews from Egypt. The patriarchs, therefore, did call upon God by this name, signifying His all-sufficiency, and immutably perfect Being.

In each of the above cases, the same Being is intended to be understood which St. John calls the LOGOS, or DIVINE WORD. It therefore appears, this sacred name was duly reverenced by the ancient patriarchs and elders of Israel, and became a token, known and recognized, on which to ground their visible fellowship with each other. Hence the injunction to Moses, in case his brethren did not credit his special mission from God, to effect their deliverance.—"The God of Abram, the God of Isaac, and the God of Jacob hath appeared unto me;" plainly implying, that this was a token well understood, and sufficient to justify their confidence in him.

The same general truth, in relation to a knowledge of this name, will apply to some of the antediluvians. Adam must be supposed to communicate the name of his Creator, which St. John calls the LOGOS, in some intelligible manner, to his posterity, and they to theirs, down to the time of Noah. Noah and his sons, who re-peopled the earth, would be inclined to adopt the same course, not only in preserving the name itself, but even the manner of pronouncing it. In this way, both might have been transmitted, with little or no variation, through Abram, Jacob, Moses and the Jewish priests, till the days of Solomon. That language might have varied, during this period, can be no objection. Since the time of Solomon, however, we have no doubt but the very same WORD, with the manner of pronunciation, has been religiously observed in the Masonic Institution, in every age and country to the present day.

If, therefore, the above be correct, we may plainly discover why Speculative Free-Masonry involves so many principles which are fundamental in the Christian system. As the WORD, in the first verse of St. John, constitutes both the

foundation, the subject matter, and the great ultimate end of the Christian economy, so does the same WORD, in all its relations to man, time and eternity, constitute the very spirit and essence of Speculative Free-Masonry.

CHAPTER XIV.

The Unity and Fellowship of Masons.—All agree in the great essentials.—Things unessential break not the Unity of the Brotherhood.

SUCH is the nature of man, that he is seldom altogether satisfied with his present situation, be it ever so agreeable, or exempt from those cares incident to human life.—He is naturally aspiring, and much inclined to picture, in imagination, many inconveniencies in his present condition, which have no real existence.—He fancies his situation may be greatly improved, by which his happiness and enjoyment may be advanced. Hence that propensity for change and variety. From long experience, such a disposition has been found to actuate mankind, in every stage and condition

of life. Hence, in governments, changes and innovations have originated, no less than in modes of life, and habits of enjoyment. Have the latter often arisen from unfounded discontent, so have the former. Has pride or ambition been the moving cause of the one, so has it of the other. A similar restless disposition has been found to exist, in a greater or less degree, in the members of various societies and institutions of the world.

While some, from the best of motives, have exerted themselves to improve the general constitution of the Society, or the administration of its principles, to promote the extent of its usefulness, others, from motives far different, have often attempted innovations, with too much success. Such attempts have seldom failed to excite party feelings, create jealousies, originate slanders, weaken confidence, and sometimes wholly destroy that social friendship, created by virtue of membership. Such is the much lamented fact, even amongst the churches of the blessed Immanuel. Here, in truth, there is one Lord, one faith, one Spirit, one communion, and one heaven. Yet differences altogether unessential in their nature, as respects the

great subject matter, have crept in, and by degrees rent asunder those strong cords of union which should have bound them together, as disciples of the same Lord, and heirs to the same inheritance.

Such secondary considerations have severed their visible fellowship and communion with each other as beloved brethren. Where unity should ever have existed, there has been schism. Where love should have abounded, there has been coldness, and sometimes jealousies. Where the most perfect union should have been maintained, by virtue of a common interest in the same future blessedness, there has been individual sectarian interests, and an open refusal, both of Christian fellowship and communion. Such things ought not to be, and nothing but the want of sufficient charity has led to this state of things. As it respects the Masonic Institution, disunion is a stranger. Although its members are found dispersed through every quarter of the globe, although no special arrangement for official intercourse exists between the Institutions of different countries, yet the unity and fellowship of the great body has never been broken. How surprising does this ap-

pear, when not another permanent society in the world can be excepted. Although, in some countries, long periods have elapsed, during which Masonry has flourished unnoticed and unassisted by brethren of any other country, yet the same forms have, in substance, been observed, the same fundamental principles carefully maintained, and the same unison of brotherly affection perpetuated. Notwithstanding the Institution has existed from ancient time, and is now to be found amongst all civilized nations, yet the same unity of sentiment, in relation to that system, is commensurate with the existence of the Society itself.

From this consideration, the purity of the system may be inferred: here the controling influence of its principles are exemplified in a surprising manner. It is not to be supposed, that a corrupting, demoralizing institution, secretly aiming to subvert government, under any or every form, or contrary to the principles of order and decorum, religion, morality or virtue, could have preserved its unity during every age, in every nation and state of society, both ancient and modern.

The existing fact, therefore, of uni-

versal Masonic unity in all periods, is high presumptive evidence that the principles accord with the nature and fitness of things. Mankind, whether savage or civilized, naturally possess an aptitude to discover the propriety and reasonableness of things, when once presented to the mind. Masonic unity and fellowship are, in truth, very precious considerations. There is something so peculiar in this relation, that no one can describe it. The great fundamental points constituting the system, are so manifestly plain and unexceptionable, according to the just apprehensions of every sound mind, as to unite heart to heart in the strongest bonds of social and brotherly affection. Nothing, therefore, can sunder this union and fellowship, whenever the characteristic marks of a true and faithful brother are found impressed on the heart; no matter what nation, complexion or language.

Here is a privilege no where else to be found. Are you a Free and accepted Mason? you have a home in every country, a friend and benefactor in every worthy brother, through the whole fraternity. Do you travel for curiosity, health or knowledge? in every clime

you meet well-informed brethren, who will subserve you in either case, as far as time, means or opportunity will permit. Are you driven to a returnless distance, or cast on the shores of a foreign land? the hand of a brother is there extended to alleviate your wants, to animate your sinking spirits, or console your agonized mind. Do you fall into the merciless hands of unrelenting Turks? even there the shackles of slavery are broken from your hands, through the interposition of a brother. Do you meet an enemy in battle array? the token of a Mason instantly converts him into a guardian angel. Even the bloody flag of a pirate is changed for the olive branch of peace, by the mysterious token of a Mason.* Is your life in jeopardy from any casualty of time, place or circumstance? a brother's arm is nerved for your assistance, and his own life jeopardized for your safety.—He views not your condition with supine indifference, nor shrinks in view of surrounding dangers.

* The author states this on the authority of a Masonic brother, who escaped from Ireland, during their last national difficulties, and who protected the whole crew from a pirate, by his knowledge of Masonry. This brother was a man of respectability, and the truth of his relation was not doubted.

Such being the undeniable facts, attested by the experience of the world, what heart would not reciprocate the friendship, and kindle into love at the sight of a brother, in whose bosom dwells such tenderness and compassion. The language of a Mason is universally understood by all the brotherhood, wheresoever found. It speaks to the heart, is answered from the heart, and excites such feelings as mingle in kindred souls. The unity of the great body is preserved entire, and the cords of friendship extend to every Masonic heart, throughout the four quarters of the globe. Hence, wherever a Mason may sojourn, wherever he may be found, whether in prosperity or adversity, on a throne, or in a prison,*

* Two facts deserve to be related. During the American revolution, a citizen on board a privateer, was captured by the British, and the whole crew imprisoned at Edinburgh. The following, night, after their imprisonment, a lodge held its communication near the prison. During the time of refreshment, some of the brethren visited the prisoners. This American manifested himself to be a Mason, and was recognised as such. During the same evening, he was permitted to visit the lodge, and associate with the craft. By the friendly aid of his brethren, he was liberated from confinement, had the freedom of the city, and shortly after was sent back to his country and family.

The other instance was an American on board a British vessel on a passage to Europe. The vessel was captured, and taken to Brest. This was at the time when Bonaparte was in possession of Egypt. The crew, therefore, was sent

the same interchange of feelings and brotherly affection, and union of heart exists in every country and every nation. The door of every lodge opens to welcome his admission, and every hand presents a pledge of love. Brethren, this is truly a cheering reflection. It excites such lively emotions in the heart as may be felt, but never can be described.

to Alexandria, and put into close confinement. A man was seen to pass the street by the prison, wearing a sash of many colors. The American believing it to be a Masonic badge, wanted nothing but an opportunity to make himself known as a Mason. Soon, however, it happened the same person, wearing the same sash, came to the prison. This person proved to be the principal officer of the city, and recognising the American as a Mason, took him to his own house. The American thenceforward enjoyed the liberty of the city, and the privilege of this officer's table. Some months after, an opportunity presented, by which the American might go on board a vessel, which would put him in a situation, eventually to arrive at Quebec. The officer then paid his passage in the first vessel, gave him sixty crowns, and dismissed him. Suffice it to say, he arrived at Quebec, came to Montreal, and thence to Whitehall, at the head of Lake Champlain, where he taught a school several months. All circumstances in relation to the above statement having been duly examined and compared, it was ascertained, to the reasonable satisfaction of the lodge at that place, to be correct. Who would not wish, for humanity's sake, principles, which produce such an effect, might be more generally understood.

CHAPTER XV.

Masonry as a Charitable Institution.

THE state of human existence is such, that mankind are in some respects dependent on each other in nearly, if not all the relations in civilized life. As they have mutual wants, and stand in need of mutual assistance, no one can be placed in absolute independence of circumstances. Each individual, in the midst of all his affluence is still dependent. Hence arise those mutual obligations, by which, not only the members of a neighborhood or society, but the citizens of a nation and the inhabitants of the world are bound, mutually to subserve each other's interest, and promote each other's happiness. This obligation corresponds with the very nature and fitness of things, and is necessarily binding on all mankind. But, notwithstanding its nature, multitudes of the human family seldom feel its force, or comply with its requisitions. Hence, the unfortunate sufferer often wanders through the world unpitied and forlorn. There are unfortunate sufferers, and such there will be till

the end of time. Notwithstanding all human foresight, prudence and provident care, individuals are exposed, in numerous ways, to be suddenly precipitated from a state of affluence to penury and want. Hence, the virtuous citizen may be thrown into circumstances, in which he shall have a just claim for charitable assistance. It is the glory of a nation or society, to have its citizens or members kindly disposed, mutually to rejoice or sympathize together. A charitable disposition in the view of the world, marks a character of true benevolence and worth, and draws kind benedictions on the memory.

Charity is a shining virtue, adorns our nature, comports with the feelings of humanity, and is deeply characteristic of true benevolence of heart. Hence Masonry as a charitable Institution, aside from all other considerations, is justly entitled to the approbation of mankind. Individuals, in their private capacity, are never expected promptly to meet all the exigencies of innocent sufferers. Hence, the union of individuals will afford the more sure means of effecting this important object. Such, in a special manner, is our Institution. Here is a

charitable society; here are funds expressly reserved for charitable purposes. Although indigent members, their widows and orphans are first to be considered, and first to be relieved, yet Masonic charity is not wholly confined to the circle of brotherhood. Wherever suffering humanity is found, there is an object, which touches the Masonic heart with sympathy, excites his compassion, and is promptly relieved. Such has been the uniform practice of our society, time out of mind, and such, it is known to the world, is the liberality of individual members. The experience of ages can testify to this excellent practice in a manner never to be forgotten. No stinted pittance of cold hearted charity degrades the brother, who acts in character as a Mason ought. Ask those wretched mendicants of the eastern hemisphere, whose hand has contributed to their necessities? Ask the inhabitants of those cities, desolated by unpitying elements, whose bounty has afforded them timely aid? Ask the war-worn soldier, who from the fate of arms, has been dragged from the country he loved and the family he adored, whose interference has released him from captivity, whose charity, nour-

ished his famishing life, and restored him to the dear objects of his affection?

Much, very much has been done by this Institution to relieve the unfortunate, to supply the destitute and lessen the aggregate of human misery. In England special provision has in every age been made, since the first introduction of Masonry, or as early as any records have been preserved. On some of the first records of Masonry in that island, we find donations to individual objects of distress, from five to twenty pounds sterling. As early as the fifteenth century the whole attention of the brotherhood was engaged to improve the system of charity, so as to meet the exigences of every unfortunate member. In Germany were similar exertions and donations. In Switzerland, Italy, France and most European countries, very liberal assistance has been afforded to the indigent, not merely of the fraternity, but to many others without distinction of nation, colour, sect or country.

In America we need only look into Masonic records to satisfy ourselves of the charities of the Institution. In no country has this society been more liberal, or more cheerfully and promptly

administered to the relief of the unfortunate, than in our own. It is confidently believed not a Lodge or chapter is here to be found, whose organized state has been sufficiently long to acquire the means, but has wiped from the cheek of sorrow, at least one tear, or thrown a friendly mantle over one naked wanderer, or fed one famishing sufferer. But how many institutions, whose age is great, and whose means are ample, have contributed largely and repeatedly for the relief of suffering innocence!

Such charitable acts however, are not openly proclaimed to the world. The person in distress, applies to his brethren; if his case is such as justly to demand attention, his wants are supplied, and the only remaining testimony, is the records of the lodge, and the grateful heart of the sufferer. Let every person who wishes further evidence of this fact, examine the records of the lodges and chapters in the cities of New-York, Albany, Hudson, and every other city or village in the state where a Masonic Institution is established.

In the city of New-York, calls are numerous and thousands of dollars are annually appropriated to educate the or-

phan, to feed the hungry, clothe the naked and supply the destitute. In Albany, and all other places where proper objects of charity are found, the same liberal hand affectionately supplies their wants. Ask the grief-worn, broken hearted widow—ask the wandering, famishing orphan, naked, friendless and destitute, who has fed and clothed, provided for, and protected him? Ask such, who has been a father to the fatherless? With emotions of gratitude which nearly forbid utterance, will they falter out the name of Mason, and point to their benefactors.

It will be but just, in this case, to name one instance from its general publicity. In consequence of that disasterous event at Buffalo, in the late war, most of the citizens in that unfortunate place were not only deprived of house and home, but even stripped of all the comforts, as well as necessaries of life. An application, recommended by the Hon. De Witt Clinton, Grand Master, was made to the chapters and lodges in the state in behalf of our brethren, and collections made. It is, therefore, stated, from certain knowledge of the fact, that contributions were made throughout the state, by individu-

al lodges and chapters, from ten to seventy-five dollars each, according to their several ability.

Nothing more need be said in relation to the fact. It is well known to the world, that the Institution is a charitable one, and as such is justly entitled to all that merit which can arise from affording relief to the distressed. If charity to the destitute is a duty, and a charitable society a blessing to a country, then the Masonic Institution *deserves* the patronage of every benevolent, humane and charitable person, and the applause of mankind in general, as a useful and important Institution. It is a wise, a universal and a permanent establishment. Not circumscribed, as to charitable donations, by country, or confined to nation, sect, age or condition. It considers all mankind the children of one common parent, and brethren in one great family. It shields from danger, and on some degrees will even feed an enemy at the point of a sword, should his necessities absolutely require it. Such charity is God-like. It forgives an enemy, and renders good for evil. It covers a multitude of faults. Such benevolent charity disarms the heart of all enmity, and if universally

exercised, would restore and perpetuate universal peace to the world. Hence the principles of Speculative Free-Masonry, in every shape, when carried into practice, aim directly at the alleviation of human misery, and the advancement of the peace, harmony and happiness of society, and the friendship and brotherly affections of all the inhabitants of the earth.

CHAPTER XVI.

Millennial State.—General Prosperity, and Prevalence of Speculative Free-Masonry.

THE great scheme of Redemption began to be published to our first parents immediately after their apostacy. Early was the first promise made of a Saviour, even that divine WORD, which created all things. Here was laid that deep foundation, on which the whole superstructure of the gospel dispensation was erected. The same precious promise is the great corner stone in the edifice of Speculative Free-Masonry. The seed of the woman, the divine WORD which in due time should be made flesh, early became a subject deeply interesting. The character and office-work of this Mediator, were for many ages known and understood but by few. Few also understood the great subject matter of ancient Masonic principles. As the knowledge of the one was transmitted by oral tradition from Adam to Noah, so also was the other. After the general deluge, both were communicated to

the world by him who alone found favor in the sight of God. When Abram was separated from his kindred, and called to sojourn in a strange land, God established the true church in his family.—Through his lineal descendants, this church was preserved from one generation to another, till the advent of the promised Messias. During the whole of this period, the light of Divine Revelation was gradually increasing in the moral world, some rays of which reached the understandings of individuals without the pale of the Jewish nation.

Such, also, was the early and gradual dissemination of ancient Masonic principles, in the first ages of the world.—Some few of those general truths were known to individuals in pagan nations.

As divine light shone more clearly in the christian world, forms of devotion became more regular, and spiritual worshippers approximated nearer to the simplicity of the gospel.

In a manner not very dissimilar, were ancient Masonic principles discovered to be eminations from the great source of moral excellence, and assumed more and more the form of a regular system, as light increased and irradiated the un-

derstanding. After the advent of the Saviour, the church was duly organized, and the scripture canon of the Old Testament filled up. The gospel was then, by Divine command, to be sent to all the nations of the earth, and churches established. In a much similar manner, during the reign of Solomon, Masonic principles were duly arranged, the system properly organized, and reduced to its present admirable form. After the completion and dedication of the temple, those persons who had been well instructed, not only in the operative, but speculative parts, received authority from Solomon, with special directions, to establish the craft in every country where they might travel, and communicate to faithful persons those important principles in which they had been instructed. Thus, the Institution in its systematized form began to be introduced amongst ancient nations. Hence we may conclude, from the following considerations, that Speculative Free-Masonry is about to enter a very glorious and happy era.

In its primitive state, it was summarily comprehended in the knowledge of the character and attributes of the di-

vine WORD. As light increased, the nature and character of this WORD, were unfolded in a more extensive and interesting point of view. Duties and obligations, in their various connexions, were more distinctly understood.

Noah, Moses and Solomon were specially taught by Divine Inspiration.—This appeared in chapter fifth. It appears, therefore, that the system, in some shape, has passed through many ages, even from ancient times, commended and approved by men of manifest piety.

It is also certain, as in former times, so in these last days, Speculative Masonry comprises those great and fundamental principles which constitute the very essense of the Christian system.

Yet in modern times much pious research has been bestowed on the volume of inspiration, and many important and weighty truths have been clearly discovered, which in former ages were overlooked. This detracts nothing from that precious volume, but only shews the weakness of human intellect, and the depth of Divine truth.

In a similar manner, many useful and interesting truths have been discovered in the Masonic system. Truths ever

comprised in that scheme, yet overlooked, or but dimly seen by the ancients. Truths, when once presented, strike the mind with clear evidence, and satisfy every honest inquirer. Neither does this detract from Masonry, but only evinces those deep and unsearchable riches of moral excellence, embraced in the system.

In view, therefore, of the divine origin of ancient Masonry, its gradual and regular progress and dissemination thro' the instrumentality of pious men, devoted to the service of their God and the good of mankind, from the nature of the Institution, the manifest coincidence in principle and design with the Christian economy, its harmonizing and controling influence over the human heart, from its general patronage by those who best understood the true nature and effect of its principles, from its general flourishing state in this age of light, of truth and knowledge, have we not strong, yea, conclusive evidence, in reasoning from analogy, to believe a period is not far distant, when this institution will appear in beautiful garments, shine forth in the glory and excellence of her principles, the world be enlightened by her radi-

ance, united in friendship, and rejoice together as brethren of one common family? Such an age we have abundant reason to expect, and such a one will fully display the moral beauty of Speculative Masonry in its true characteristic light. Such a display, I entertain no doubt, would command universal approbation. It is a sacred truth, and weighty as eternity, that the present and everlasting good and well-being of mankind, is solely and ultimately intended. And, if we may safely infer the future from the past, a happy Masonic millennial period will soon commence, to the inexpressible joy of all the inhabitants of the earth.

Why should such an opinion be considered hypothetical?—why rejected as altogether improbable? The analogy between Speculative Free-Masonry and Christianity is not partial, but complete. It is not imaginary, but real. This analogy has, in its outlines, been briefly exhibited. Previous to the Christian era, the true church of God had different external rights, ceremonies and requisitions, yet in its very essence was substantially the same as at the present day. This fact every person must admit, who

acknowledges the church of God to be ONE. Masonry, in its earliest stages, was unsystematized in many respects, and probably much less explicit as a science. In relation to membership, or what constituted the distinguishing marks of visible brotherhood, it might have been, in some unimportant sense, different from what it now is. But as to first principles, most unquestionably the same as at the present day. As the church of God was established in the family of Abram, and descended through his line, till Moses, by divine direction, introduced the Jewish ritual; so Masonry was transmitted from Enoch, through Noah, Abram, Moses and their successors, till Solomon, being inspired of God, established a regular form of administration.

After the commencement of the Christian era, the church was duly organized, and from that time to the present has, in a great measure, maintained the same forms, and observed the same memorials then instituted. Analogous to this, ancient Masonry, since the time of Solomon, has been handed down in all essential points in perfect conformity to the rights and ceremonies then established. The dissemination and prevalence of the

one and the other have been nearly the same in every civilized country. During the past century, the two Institutions have had a more general spread and patronage than in any antecedent, equal period of time. Within a few years past the increase of both has been altogether unexampled. In every country, where Christianity has had a general prevalence, in the same countries Masonry has flourished to a similar extent.

This parallel, my brethren, exhibits a few of the more prominent features in the progress of Free-Masonry, from the earliest ages to the present time. Although they are few, yet are they most strikingly analogous to the progress of Christianity, and, of consequence, justly entitled to our serious examination.

It is believed a glorious millennial period will soon be experienced in the church, and this belief is founded on Divine testimony. In view, therefore, of the foregoing comparisons, have we not the same reasons to believe an era, similar in some respects, will soon commence in the Masonic world? It is well known that great researches have been made, and are still continued with increasing perseverance, to discover the

manifold riches of Divine revelation;—that light increases;—Christian churches are arising, trimming their lamps, and purifying their bodies. This most surely evidences the approach of the millennium.

It is also a fact well known, that great researches are making, as respects the deep and hidden mysteries of Speculative Free-Masonry; that light increases in the Institution;—the lodges are renewing their discipline, and pursuing such measures as shall more effectually promote the general good of mankind. Hence the general Institution is rapidly increasing in numbers and respectability, and patrons are greatly multiplied from the most virtuous and respectable parts of community. These circumstances, collectively considered, surely indicate something important. But, whatever may be the final result, we are strongly inclined to believe the Institution will continue to rise in the estimation of mankind, till it shall eventually receive universal approbation from all nations. Principles so important in their nature, cannot always be overlooked.—A society embracing so much historical, moral and religious instruction, cannot

always be disregarded. The time will come when man shall be a friend to man; when peace and harmony shall reign; when brotherly love shall abound, and all shall practice what is now taught within the Lodge.

CHAPTER XVII.

Motives, Persuasives and Inducements to maintain the true Dignity of the Masonic Character.

A CHARACTER of celebrity, marked with the distinguishing characteristics of true greatness, forms a motive for incitement irresistibly persuasive. Such is the natural propensity in man, that he ardently aspires after equal or superior fame. The principles of imitation are engendered in his nature, fostered in his pride, and excited by a spirit of emulation. Various are the ways and means suggested by different minds, for the attainment of the same desirable end. To each profession or station in civilized life, is necessarily attached a corresponding propriety of conduct and deportment of manners, in some way suited to the sphere in which we move, or the station we fill. A corresponding propriety between practice and profession, forms that consistency in character, observable through every grade of social intercourse, or civilized life.

Excellency of character, in the view of the world, is principally estimated from the honorable nature, or religious importance of profession, harmonizing with a uniform propriety of practice. If the employment be of a public nature, or in any way open to the inspection of mankind, a deportment corresponding thereto, is uniformly expected. Such is the propensity of the human heart, as to be inclined to censure and condemn each devious step, each semblance of inconsistency when found in another.

Amongst all those numerous associations of men, on which the jealous and scrutinizing eye of the world has been fixed, none is more conspicuous, or more narrowly observed, than the Masonic. Hence, the more special necessity of maintaining such a character, and exhibiting such examples, as it may be virtuous and praiseworthy in others to imitate.

Every member of the institution is, by profession, magnanimous, liberal, humane, benevolent, and upright. These are words of very great latitude and high import. To these we add justice, integrity of heart, fidelity, sobriety and

temperance, prudence and economy, friendship and brotherly affection, with every virtue which can adorn human nature, and constitute all the appendages of a finished character.

Here is a public profession of the highest cast, and demands a corresponding dignity of deportment in the life and conduct of every member of the institution.

Notwithstanding the high import of this Masonic profession, yet, it is believed, the constituted means to form a corresponding character, are truly adequate. Long has it been evinced to the world, that the most brilliant and overwhelming oratory, even when employed in the cause of truths the most weighty in themselves, often fades from the mind like the fictions of a dream.

The mind of desultory man, flying from object to object, with the rapidity of thought, is never seriously affected, except by what does, in some way, engage the understanding and interest the feelings. Through this medium lies that avenue, which leads directly to the heart, and fastens convictions on the conscience.

In Speculative Free-Masonry, pre-

cept and example are most happily designed to harmonize, and thereby present the most powerful motives to impress on the mind the sentiments of virtue, and the precepts of wisdom, with a favorable prospect of success.

Hence, the lodge becomes a school for improvement, where man is taught the duties of life, and the sublime precepts of our holy religion. Here the candidate is instructed in the numerous relative duties of decorum, subordination and modesty, kindness, gentleness and affability, which can render the possessor amiable and lovely in the eyes of the world. Within these walls, impervious to the vulgar eye, the mind is nurtured in all that soundness of intellect, that discreet, engaging deportment, that benevolence and charity of disposition, which constitute the more excellent and noble appendages of the human characracter. A habitual practice of every commendable virtue, is taught by suitable and appropriate Masonic emblems, with that gravity and solemnity, which comport with the nature of the institution.

The maxims of wisdom are gradually unfolded, till the whole duty of man is

clearly and persuasively exhibited to the mind. By duly improving those means, the intellectual faculties may receive high improvement, and the manners those soft blandishments for social intercourse, which give currency and importance to character.

Such, indeed, are the instructive lessons of Speculative Free-Masonry. Not only are they in perfect accordance with the sober dictates of human wisdom and prudence, but the sublime and holy requisitions of the Prince of Peace.

An unjustifiable neglect, or obstinate refusal to comply with, and improve instructions of this nature, betrays a heart wholly inclined to malevolent designs, or a judgment fatally misguided. Hence we are furnished with the proper means of forming a character, as nearly answerable to our public profession, as human frailties and imperfections will admit.

Brethren, the more prominent features of a true Masonic character, are literally marked with the highest beauties. They are such as will survive the ruins of a perishable world, and shine with increasing lustre, when time shall have merged in the ocean of eternity.

If such are the excellencies of our institution, and such the injunctions we, as Masons, are under to improve all those faculties which Heaven has bestowed to render ourselves and others happy, by forming and supporting a character, pure and blameless, before God and man, how circumspect should we ever be found. How scrupulous to maintain the true dignity of our profession. An habitual practice of justice, equity, truth, benevolence, charity and sobriety, should ever appear conspicuous in our lives, shed a lustre on our actions, and adorn our public and private walks. The whole tenor of life should manifestly appear to be the fruit of an honest, sincere, and upright heart. Each manly feeling of the soul should swell with those tender emotions of gratitude and love, which meet and mingle in kindred spirits. Such a life and conduct would draw benedictions even from the adamantine heart.

Brethren, should you ask for additional motives to the performance of those practical duties of Speculative Free-Masonry, which involve not only the general good, celebrity of the institution, but our own happiness, let me

point each individual to his own personal character and fame. Where is the man so callous to nature's feelings; so lost to inbred honor; so indifferent to the attainment of virtuous fame, as not to aspire to human excellence?

The love of personal character is so nicely interwoven with the filaments of the heart, as usually to form a predominant motive to action, a powerful incentive to glory. It hence becomes a noble and high-minded emulation, for the attainment of unusual and exalted merit. The agency of this principle is confined to no class, either in savage or civilized life. It darts persuasive motives for imitation through every mind; and inspires that magnanimity which leads to the exercise of those amiable charities and virtues of the heart, which always characterize the man of real worth. Such has been the force of this ruling motive, in every age and every country. Multitudes of our ancient brethren, stimulated to action through the force of this principle, have, by the greatness of their achievements, and goodness of their lives, enrolled their names on the imperishable records of fame, and left an everlasting memorial

of their virtue and pre-eminent usefulness.

Brethren, do we still ask for motives, in a case involving such high considerations and desirable consequences? they are found in that eternal weight of glory, that crown of joy and rejoicing, laid up for the faithful in a future world. Here is an infinite reward—here is that ultimate point, to which all others are subordinate, and in which all others do eventually centre. A more weighty, and eternally interesting consideration does not exist—cannot be presented. Yet, astonishing to be told, some few of our brethren, not merely in foreign countries, but even in these United States, with such powerful motives before them, and such momentous consequences staring them in the face, plunge headlong into vice, and riot on the precipice of their own destruction. Such persons, not only violate the very laws of nature, but the most solemn injunctions of Masonry. Having thrown off all restraint in view of principle, character or fame, they have plunged themselves into the depths of human degradation, and literally pulled down the curses of mankind on their heads. To-

tally regardless of the dictates of wisdom, their temporal enjoyments or eternal happiness, they have awfully apostatized from their profession, disgraced themselves and their friends, brought misery on their families, and merited the sovereign contempt of the world.

Wretched spectacle of human depravity! For a man endowed with reason and understanding, privileged with light and information, thus to debase the dignity of his nature, and overleap every barrier of human restraint, could not be credited, had we not witnessed the melancholy truth. What brother does not shrink back in amazement at such a deleterious spectacle? Let such apostate members (should any be found) make one deep and solemn pause, even in the midst of their unrestrained licentiousness. Let it be the awful pause of that mind, fixed on future and eternal consequences. Let them remember, "to whom much is given, much will" most assuredly "be required." Let them call to mind for one moment those precious Masonic instructions, which they once received, and duly consider the amazing event to which their unrestrained conduct will infallibly lead.

Conscience will not always slumber. Ere long it will awake in the bosom of every apostate, with more awful thunders, than those which shook Sinia's Mount. Such are the festering wounds of unpitying remorse. Such the stings of conscience in the breast of him, who has long wandered in the bewildering mazes of vice, that

"Should he bestride the swiftest steeds of day,
Or mount on whirlwinds with unnumbered wings,
Still guilt would seize the dastard on his way,
And conscience dart unutterable stings.

Hence, no sweet balm from consolation caught,
In worlds unseen, the guilty soul can find,
Unless it fly as rapidly from thought,
And leave both sense and memory behind."

Should he look back on his past life, keen remorse must seize on every thought; if forward, black despair hangs on his sight and shrouds his trembling hope in dismal prospects. Not a single ray of consolation to cheer the desponding soul, or ease the pained heart. Who then, in the sober exercise of his reason, would not avoid the path of vice as the bane of his happiness? Who would not choose and delight in virtue, as the soul of his existence?

Be assured the reward is not only inestimable, but commensurate with eternity itself.

The stars shall fade, the sun's broad beams expire,
Creation sink on nature's funeral pyre;
But virtue's gifts, unfading shall endure,
When skies and stars and suns shall be no more.

What heaving bosom breathes not forth one ardent sigh,
To grasp th' immortal prize, and triumph in the joy.

Brethren, do we not hence discover the imperious necessity of plain dealing with those who may err from the path of duty? A Mason, above all others, is under solemn obligations to be a good man, and faithful to his charge. Where, I ask, is the advantage, or what the benefit of uniting with this society, if there is nothing to be done? What good can result from that capacity of usefulness, that wisdom and prudence, which is never exercised? The fact is, our brethren need our advice, counsels, admonitions and reproofs; and we need theirs. We are all imperfect, fallible beings, and should freely consult each other in all matters of importance, remembering, that "in the multitude of counsellors there is safety." It is our privilege to unbosom our souls to a brother, and his

duty to hear and advise. We feel a confidence in this relation to which the world is an utter stranger.

Are we not also under solemn obligations to deal faithfully and affectionately with each other as beloved brethren? Are we not bound, and it may be hoped consistently with the feelings of our hearts, to use every wise, prudent and friendly exertion, to warn a brother of approaching danger, to reclaim his wandering steps, if he stray from the path of duty? The best of men are but imperfect, liable at times in some evil hour to be overtaken in vice. As one error often paves the way for others more dangerous, seasonable and salutary advice, given by the hand of an affectionate brother, may be the means of preventing a once amiable and virtuous character from being plunged into vice, with all its attendant calamities. No satisfactory reason can be assigned, why we, as Masons and acting in that character, ought not to aim at the absolute extinction of vice and immorality; and no substantial excuse can be urged in the neglect of one duty for the accomplishment of this end. Vice necessarily involves the vicious in difficulties, de-

stroys character and reputation, and is the high road to wretchedness and misery. Had we rather our Masonic brother, when once beginning to stray from duty, should be suffered to persist till his ruin is inevitable, than take him by the hand in a most friendly and affectionate manner, and point out his danger, and strive by all the means in our power to reclaim him? Should kind admonitions be faithfully administered with the true spirit of brotherly love and tenderness of affection, we have every reason to believe, scarcely one instance in a thousand would fail of restoring to the world a useful citizen, to the lodge a grateful brother, and to his family a friend indeed. Such affectionate solicitude in behalf of our brethren, would at once seal the lips of slander, check the spread of vice, avert the stings of an accusing conscience, and save a brother from impending ruin.

Do we fear the giving of offence? let us rather fear to neglect our duty. Do we dread our brother's displeasure? let us rather dread an accusing conscience. Are we unwilling to interfere, lest his feelings should be wounded? let us rather fear to have them wounded when

they can never be healed; let us rather guide his feet to the path of virtuous enjoyment, which is substantial, and to that happiness, which will be everlasting.—Such a course would truly be characteristic of Masonic friendship; such would be the dictates of humanity and benevolence, and such, brethren, is our unequivocal duty. Would not this be "doing as we would be done by?"

What brother, now beloved and esteemed by all who know him, happy and prosperous in all his relations and pursuits, could he foresee himself at some future period, ensnared and seduced from the path of virtue, and in danger of becoming a nuisance to society, would not solemnly engage his brethren beforehand, to pursue him, should he stray, to the very last extremity, and if possible, compel him to abandon what eventually would land him in wretchedness? No virtuous brother, on the truth of this supposition, but with tears in his eyes would pledge his friends by the most sacred promises to be faithful to him.

The beneficial effects resulting from such frankness and affection, would be productive of consequences durable as

they are important. Instead of producing enmity, it would create true love. Instead of alienating the feelings of brethren, it would warm, cement and harmonize. Instead of weakening our social bonds, it would make them "stronger than a threefold cord." Vice would stand appalled, and virtue in smiling countenance. Such faithfulness would add an inextinguishable lustre to the Masonic Institution, and secure to posterity the precious blessings resulting from "precept, teaching by example."

Brethren and Companions, let it be asked with solemn emphasis, what would be the probable result, if every worthy member, in all our numerous Institutions, should in this particular discharge his duty with fidelity? Would it not be a glorious fact, that immorality of every description would be banished from the society, and seldom be chargeable against a single individual? Would not the great Institution literally become a nursery of piety, its members the pillars of state, and the salt of the earth? Methinks, this would indeed be a joyful era.

From the experience of ages we are taught, that where precept and example are united in a good cause, they are at-

tended with powerful influence over the human heart. Seldom do they fail of controling the general current of opinion in society. The principles of imitation are inherent in our nature, and imperceptibly incline us to imbibe the sentiments, and adopt the habits of those we esteem. How exceedingly important then, that every Masonic brother embrace those sentiments, exercise that friendship, cultivate those habits, and maintain that excellence of character, which may render it truly virtuous to imitate his examples.

CHAPTER XVIII.

An Address to Lodges and Chapters.

BELOVED BRETHREN AND COMPANIONS,

THE honorable Institution of which you are members, lays claim to great merit, as well as high antiquity. In every age of the world, and almost every country, Masonry has met with distinguished patronage. Not only men of great intellectual powers and eminent science, but many clothed with the highest civil authority, have been its hearty and zealous advocates. Not a few, also, distinguished for their piety and devotion, whose virtues have adorned their age, and whose names will descend to posterity as the friends and benefactors of mankind, have gone before you in that long trodden path of Masonry.

Such has been that illustrious succession of the guardians of the Institution, whose vigilance and care have been constantly exercised, in preserving in their purity, from age to age, those principles now committed to your charge. Through your hands are they to descend to suc-

ceeding generations. How sacred is that deposit committed to you, in trust for future ages!

In view of the origin and true nature of the Institution, its high importance to the world, the sacredness of its principles, its harmonizing influence, and the whole excellence of the system, whether it be considered in a historical, benevolent, moral or religious point, your minds must be solemnly affected, and your hearts seriously engaged to maintain the purity of its precepts; not only as a plain and reasonable duty, but as examples worthy to be imitated by those who shall receive the administration from your hands. In view of such high responsibility, you cannot be insensible, that the greatest caution, wisdom and prudence are indispensably necessary, as respects the present celebrity, and future usefulness of Speculative Free-Masonry. Seeing your profession is built on a tried foundation, you stand solemnly pledged to the world to maintain the cause of truth against all the assaults of vice, or the inroads of error. Your several lodges are, or ought to be, so many temples of virtue, and schools of moral and religious instruction.—

Each individual is, or ought to be, a watchful sentinel over the happiness of mankind. Ever on the alert to rescue injured innocence, or avert impending dangers.

Such, however, is the state of the world, and such the unhappy lot of all Institutions, that none have been preserved free from the unhallowed tread of unworthy members. Even in thy little family, O blessed Immanuel! was a betraying Judas. Nor is thy sacred table, in this world, always surrounded by sanctified hearts.

Although such is a sore evil, and greatly to be lamented, yet from the nature of man, it cannot wholly be prevented in our present state. Much, however, may be done, to remedy this general evil.

Let it, therefore, be remembered, and written as with sunbeams on the heart of every Mason, that the harmony and happiness of your assemblies, and your true enjoyment as individuals, do not, cannot depend on your numbers, but on the real intrinsic worth, the virtue, the integrity and the moral excellence of your members. This is a great point as respects the unity and fellowship of Masonic brethren. You are, therefore, un-

der solemn obligations to make a full and thorough examination, as to the true character of those, who present themselves for the benefits of your order.—Here is a point, never to be left unguarded. All the internal, social friendship and happiness of your communications, vitally depend upon it. Let the world know assuredly, if any individual desires admittance to your privileges, that the SQUARE OF JUSTICE, and the PLUMB-LINE OF RECTITUDE must fit his character for that important place. Let it be well understood, that vice is not to be winked at—that the doors of your lodge can never be opened for the reception, even of a doubtful character—that the sanctity of the Institution is not to be trampled under foot by the profane—that the precepts of Masonry, present an insurmountable barrier against every immoral person.

Hence, the effect would be of great consequence to yourselves, even in a private capacity, to the reputation of your lodge, as a wise Institution, and the general good of mankind, as a standard and rallying point for virtue. The more pious and meritorious part of community, many of whom now stand aloof,

would then croud your assemblies.—Then might you enjoy more abundant social friendship in your stated communications, and the world, in view of your regular tenets and increasing respectability, be more deeply affected with the general utility of Masonry.

Should an unworthy person, however, gain admittance within the veils of your Sanctorum, remember, something ought immediately to be done. Adopt all probable and proper means to mend his heart, correct his habits, improve his virtue and establish his good character. Pursuade him to practice virtue from the love of it. Remember, that not only a visible and manifest reformation must be effected, but one that is real and genuine; such as shall be deemed satisfactory by every unprejudiced brother. But in case of non-compliance, or willful obstinacy by open violation of Masonic principles, such an one must be expelled. The purity of the system itself does demand it, and the peace and harmony of the Lodge imperiously require it. A just and righteous discipline must be maintained, or the Institution necessarily fails of its great object.

Those brethren, who from any cause become immoral and thereby disgrace their profession, are diligently and tenderly to be laboured with, and brought to a sense of their duty. But if they cannot, and will not be reclaimed, the sentence of expulsion must be pronounced. The irreclaimable must be excluded, by the fixed laws of the Institution, from those precious Masonic privileges, peculiar to worthy brethren. A distinction must be maintained between virtue and vice. Although cases of discipline are always painful, yet this can in no instance exonerate us from duty. Hence, the increasing importance, as before suggested, to guard the entrance to your privileges with the utmost prudence. At that point, you meet with little or no difficulty in maintaining your purity and fellowship. No person found unworthy of admittance, need fear the loss of public reputation if rejected; for none, except Masons, are apprised of the fact. If rejected, the world will for ever remain ignorant of the case, unless divulged by the candidate himself. It is a maxim universally adopted, to injure no man's public or private character. If you cannot by the use of means correct

his vices and improve his moral character, do him no injury. Leave him, says the maxim, on the same ground you found him, and your consciences are guiltless.

In relation to Masonic discipline, we all know, that in general, it is too remiss. Members are sometimes suffered to transgress and pass with impunity.—Each individual excuses himself on the ground, that it will be more proper, or attended with more salutary consequences, for some other brother to enter the complaint. In this way, it is sometimes finally neglected, so that what was every one's duty, is eventually performed by none.

To remedy this evil, should each Chapter and Lodge, by an article in their bye-laws, constitute their three first officers, ex-officio, a standing committee, whose duty it should be made, in all cases within their knowledge, to take cognizance of unmasonic conduct, and report the offenders to their Lodge; few instances would pass unnoticed, and few errors uncorrected. The government of the Lodge being in the hands of those officers, the measure might impose a general restraint on vice, and be produc-

tive of public as well as private good. To promote the happiness and well-being of mankind, is the great object of Speculative Free-Masonry. In carrying into effect an object of such magnitude, no expedient, wise and prudent in its nature, should be left untried.

Brethren and Companions, in the foregoing pages you have seen some of the general outlines of the great body of Masonic system. You have seen how numerous, solemn and interesting are the considerations involved in our profession. And you may easily discover from the nature and moral fitness of those principles, which constitute the foundation of the Institution, how inestimable is their importance to the world. You, as Masons, being well informed, can look back and see in how great a variety of instances, the moral state of the world has been benefited by the existence of this ancient association. Go on, brethren, in the path-way of virtue. "Do good, and to communicate forget not." "Add to your faith virtue and knowledge and temperance and patience and brotherly kindness and charity," till your life shall be crowned with substantial joy, and the smiles of an approving

conscience shed peace in your soul. Search deep into those hidden mysteries to which your profession leads. Raise your admiring views, and look abroad in the vast fields of Masonic research. Look through the forms of Masonry to the substance; through the symbols contemplate their high and sacred allusions. Think not you understand Speculative Free-Masonry, when you have regularly received the degrees. You are then just prepared to acquire true knowledge. You are just entering the school of moral improvement. Think not, when all those useful and interesting lectures are thoroughly committed you have done. Much, very much, still remains. Those principles must be exemplified by a regular life and honest deportment. Nor is this the end of your duty. You may still look forward in boundless prospect. You may view the collective excellences of the whole moral system, summarily comprised in the body of Speculative Free-Masonry. You may dwell on the subject, till overwhelmed and lost in admiration. Such is the nature of our Institution; and it is hoped every brother will be suitably affected with those momentous considera-

tions; that every member will duly appreciate his privileges; that each presiding officer exhibit a bright example of all that is praiseworthy, and the whole body universally appear to the world, as a "spiritual building, in which every part being fitly joined together, may grow up into a building of God."

Finally, brethren, "let us keep the unity of the spirit in the bonds of PEACE." "Let us love one another, for love is of God."

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, which ran down upon the beard, even Aaron's beard, which went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, even life for evermore."

CHAPTER XIX.

Evidences, that Masonry has been the medium through which the Pentateuch, or five Books of Moses, have been Preserved to the world.

A SUBJECT is now to be presented for consideration, which cannot fail to engage the attention, and interest the feelings of every friend of truth and sober inquiry. It is, therefore, presumed every brother will prepare his mind to judge of such facts, and candidly examine such evidence, as may be exhibited.

It is my design to quote some of the highest authorities to be found, in proof of this grand proposition; viz. that ancient Masonry has been that medium, through which the Pentateuch, or five books of Moses, have been preserved to the world. If this position can be supported by argument, and proved to the reasonable satisfaction of the judicious and candid, the result will seal the true dignity of our Institution. In view of such an important truth, if supported by preponderating evidence, the world

would be constrained to acknowledge the instrumentality of the Masonic Institution, in a matter deeply involving the universal good, and general happiness of the whole human family.

A few preliminary remarks are necessary, to prepare the way, and lead our minds to a natural introduction of this subject.

When God separated Abram, the Hebrew, from his country and kindred, he had a fixed and unalterable purpose, eventually, to make the greatest displays of the infinite excellence of his own character. Hence, the posterity of this man were chosen, to be the active instruments under Providence, of introducing and perpetuating the greatest subordinate good in the moral system. This is a plain truth, clearly and fully attested by incontrovertible facts, in connexion with divine testimony.

By those early communications, made to Abram and his descendants, God manifested his immutable designs to preserve the Hebrew nation as his covenant people, and through them to magnify the riches of his goodness, by unfolding, and carrying into effect, his infinite plan of grace and salvation. Numerous

were the intermediate steps, to the accomplishment of this great and important end.

The land of Canaan was, therefore, given to Abram by promise, and fixed as the theatre of divine exhibition. Many ages, however, must intervene; during which, Jacob and his sons should remain under Egyptian bondage. When the time of their servitude was about to expire, it became necessary, in the chain of events, that God should raise up a deliverer for his chosen people. Moses, the man-child, who had been preserved in an ark of bulrushes, and instructed in all the wisdom of Egypt, received this high mission. Under the guidance of a special Providence, he delivered his nation, and led that holy enterprise, which was made to issue in the introduction and promulgation of the greatest manifestations of goodness, and displays of mercy, our world has ever witnessed.

Moses, in executing his mission, conducted the Hebrews to the mount of God. There he received the decalogue on tables of stone, written by the finger of Jehovah, and delivered amidst thunderings and lightnings and trembling elements. Moses was here commanded

to prepare an ark, consecrated and set apart, as the sacred depository for the laws of God, the history of the ante-deluvian world, the revelations of grace, and the records of his nation. Thus far was the way prepared for God himself to communicate, and Moses to record, those great and sublime events, which none could dictate but that Being who inhabits Eternity. Under divine superintendance, therefore, Moses began his history with the morning of time, when, from the energizing voice of Omnipotence, worlds, and systems of worlds, rose into being. This was a most signal display of the majesty and power of Essential Divinity, at which "the morning stars sang together, and all the sons of God shouted for joy." From these writings we derive all our knowledge of what transpired "ere time began, or nature received her birth."

The book of Genesis then, is the first, and only authentic history extant, of all those events, which pertain to the natural and moral world, for a period of two thousand three hundred and sixty-nine years. To say the least, this is a history above all others, rich in the most interesting matter, grand and sublime in

description, and actually constitutes the first link in the great chain of divine operation.

The book of Exodus continues the history from Genesis, one hundred and forty-five years, until the building of the tabernacle, and records many supernatural displays of the power of God, before an admiring world.

Leviticus contains the laws of the Jewish priesthood, with numerous typical services and offerings, pointing out the way in which atonement for sin should be made.

The book of Numbers continues the history from Exodus, thirty-nine years.

Deuteronomy is principally a recapitulation of those laws and institutes before delivered, to impress them on the minds of that people, and solemnly engage them to walk in all the statutes and ordinances of God blameless.

This was the last of the five books of Moses, comprising an account of divine operations in the natural and moral world, for more than two thousand five hundred years. The subject matter of these writings, collectively considered, shows the necessity, and lays the proper foundation for the whole canon of

scripture. Hence, we may at once discover their inestimable value, not merely in a historical view, but with a more special reference to the general good of the moral world. The vast importance, therefore, of having these writings carefully preserved, never can be fully appreciated.

The way is now prepared to introduce the faithful testimony of scripture, as to the writing, and plan of deposit, of this part of sacred history.

Thus saith inspiration: "When Moses had made an end of writing all these words in a book, till they were finished, he commanded the Levites, who bear the ark of the covenant, to take this book of the law, and put it in the *side* of the ark." From this quotation we learn the time *when*, and the place *where*, this sacred deposit was made. The exposition, however, of that clause, "put it in the *side* of the ark," has been controverted. Yet it must evidently be construed in one of two ways. Either that the deposit actually was made *within* the ark, or in some place, so closely attached to the side, as, in common acceptation, to be identified with the inward apartment.

That the two tables of stone, delivered to Moses at Horeb, were *within* the ark, at the dedication of the temple, we have the positive testimony of inspiration. But, as to the book of the law, we have not the same explicit proof. Some expositors give their opinion that it was laid up, and kept *within*, and others, at the *side* of the ark. On this point we may introduce the testimony of the Rabbinical fathers.* They inform us, that "Solomon durst not make a new ark, which was the only thing that prince did not imitate, and make more glorious; but this, he dared not to OPEN, or to TAKE OUT the book of the law, and put it IN an ark of his own making." This quotation is directly in point, and entitled to more weight, as coming from the ancient fathers in Israel. In support of the same opinion, we can add the uniform practice of the Jews, since the days of Ezra.

It is well known from history that Ezra *did* place the books of Moses *within* the ark, after the completion and dedication of the second temple; and the same practice has uniformly prevailed

* Origines Hebraeae, vol. 2, page 350.

in all the synagogues of that nation down to the present day.

It is, therefore, thought these considerations ought to govern our belief on this subject. Hence, we shall conclude, that the books of Moses were designed, if not actually kept WITHIN the ark, as the appointed place of deposit. This point, however, is not material in our present discussion, so long as it is evidently intended, the ark and the law should remain together.

From this view of the subject, therefore, we may safely conclude three points will readily be admitted; that the writings of Moses constituted the original copy of the pentateuch;—*within*, or at the *side* of the ark, the appointed place in which they *should* be kept;—and, in obedience to Divine command, that they were here deposited, fourteen hundred and fifty-one years before Christ. These are facts, sufficiently established from the plain and positive testimony of scripture.

The way is now prepared to trace the history of this book of the law, and the ark of the covenant. Wherever we find the ark stationary, we shall consider the laws of Moses laid up *within*, or *by* its

side. No doubt the one, in some way, contained the other, during the journeyings of Israel in the wilderness.

After the conquest of Canaan, the ark was placed in the tabernacle, at Shiloh, where it remained between three and four hundred years.

In the days of Eli, it was carried to the field of battle, where it fell into the hands of the enemy, but was afterwards returned, and placed in the house of Abinadab, at Gibeah.—Here it remained between fifty and ninety years, whence, in the time of David, it was removed to the house of Obed-Edom, and soon after to Jerusalem. About forty years from that time, Solomon caused it to be deposited by the priests, in solemn form, within the most holy place in the temple.—Hence, from the time the laws of Moses were delivered to the Levites, until the ark, which is supposed to accompany or contain them, was placed in the temple of Solomon, it was four hundred and forty-seven years. And it appears there is no evidence to disprove that *both* were at the same time deposited, and both remained in the most holy place, except when read to the people, for about three hundred years, until the reign

of Manasseh, or Amon, his son, making the whole period, from Moses, seven hundred and forty-seven years.

Brown, Scott and other expositors, give it as their opinion, that during the reign of Manasseh, or about that time, some zealous priest removed the book of the law from its accustomed place, to secure it from that wicked and idolatrous prince. However this may have been, it is abundantly evident those sacred writings were unknown to the Jewish nation from that time until the reign of Josiah, six hundred and forty one years before Christ. Josiah was a pious prince, and abhorred the idolatry of his fathers. He therefore gave orders to cleanse and repair the temple, and re-establish the true worship of the God of Israel. In executing these orders, Hilkiah, the high priest, found the book of the law, and delivered it to Shaphan the scribe, who read it before the king.

In Scott's exposition of this text, he says, "the book which Hilkiah found seems to have been the ORIGINAL book of the law, DEPOSITED BY MOSES at the side of the ark." From the writings of Josephus we derive the same testimony;—while the ancient rabbins unequivocally

affirm, "that it *was* the very *copy* itself that Moses wrote with his own hand." In addition to this testimony, we only add, that in Chronicles it is expressly called "THE book of the law of the Lord, given by Moses."

Hence it is thought no reasonable doubt can remain that *this* was the identical copy delivered to the Levites, who bear the ark.

The next point, in order, is to shew negatively, that no other *entire* copy existed in the days of Josiah, about fifty years before the destruction of the temple. In relation to this particular, we have the result of the most profound and indefatigable researches of the learned world. On the one hand, infidel writers have labored to show that *this* book, found by Hilkiah, was the only entire copy, claiming divine authority, that it might not be the original, if such ever existed, but a mere fabrication, and, therefore, unworthy our religious confidence.

On the other hand, Christian writers, with *their* utmost research and investigation of this subject, have not been able to show, by satisfactory proof, the existence of any other *entire* copy, and on

that account have been obliged to establish the authenticity of this book, by quotations found in other scriptures, given by inspired penmen. If, therefore, neither the affirmative nor negative of this question can be made to appear by positive proof, our belief must rest on such circumstantial evidence as may arise from other known collateral facts.

That many extracts, made by the priests and Levites, and perhaps by some of the more pious kings, were preserved, there can be no doubt; but that more than one entire copy existed in the days of Josiah, is what never has, and probably never can be certainly proved.

Although the kings of Israel were commanded to transcribe the law for themselves, yet it can neither be determined from scripture or history that any of them strictly complied with that command. On this point, Mr. Scott gives his opinion in the following words:—"If the kings of Judah had observed the rule of transcribing the law with their own hands, very salutary effects might have been produced, but it seems," says he, "to have been entirely neglected." And he adds, "Josiah certainly acted like a man who never had seen the law before, and this, most likely was the case."

Such, then, is the opinion of that pious, learned and able expositor, which, on the point before us, is entitled to much weight. Indeed, it is difficult to conceive that the king of Jerusalem should commence such a thorough reformation, and continue it so zealously for the space of eleven years, both in his own kingdom, and that of Israel also, not only causing the cities and villages, but even the private dwellings of the people to be carefully examined, which we know was the fact, without finding other books of the law, if they existed,

But there is another strong circumstance found in the second book of Kings: "And Josiah sent, and they gathered unto him all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great, and he read in their ears all the words of the book of the covenant, which was found in the house of the Lord.—And the king stood by a pillar, and made a covenant before the Lord.—And all the people stood to the covenant." Hence, from the very nature of

this transaction, from the assembly being composed of ALL the elders and prophets and priests, as well as the common people, both small and great; from the unusual surprise of the king himself, on the discovery of the law, and from the silence of scripture, we have just reasons to conclude no other entire copy then existed, or was known amongst all that vast multitude.

The next point, is to show that those writings, found by Hilkiah, were in some way providentially secured, both from the idolatrous rage of Josiah's successors, and that general destruction brought on the city and temple by the Chaldeans.

After the temple had undergone all necessary repairs, the scriptures inform us that "Josiah commanded the Levites to put the holy ark in the house which Solomon, the son of David, king of Israel did build." In this transaction, no mention is made of the book of the law; and the reason is perfectly obvious.—The ark was the known and long established depository for those writings, according to a Divine command; hence we should naturally conclude the one was deposited when the other was restored to its accustomed place. This opinion

is greatly strengthened by that zeal which Josiah manifested in every respect, both literally and conscientiously to comply with the laws of Moses, not only as a reasonable duty, but, if possible, to avert impending judgments. If, therefore, he had any knowledge of that express command, recorded in the book of Leviticus, we can have no good reasons to doubt his strict and literal compliance. However the fact may have been, it is certain there is nothing to disprove such a conclusion, or weaken a rational belief of its truth. Hence, it is thought, we may justly conclude when Josiah replaced the ark, he caused the book of the law to be deposited, as Moses had directed.

From this time, the book of the law is not again mentioned, until the days of Ezra and Nehemiah, a period of about one hundred and eighty years. Different opinions have been entertained by the learned, in every age, how that part of revelation escaped the general destruction, which befel Jerusalem, and where it remained during the captivity. This becomes an inquiry, therefore, of the utmost importance.

After the restoration of the Jews, from the Babylonish captivity, we learn from the writings of Ezra and Nehemiah, that the laws of Moses were, for eight days, publicly read and expounded to the people. It hence appears absolutely certain, these writings were, in some way, safely preserved, from the time of Josiah till the days of Ezra. If so, it must have been according to some one of the following suppositions:—1. They were either publicly, or privately, seized, retained and preserved, by some person, or persons, of the Jewish nation: Or, 2. They were taken by the Chaldeans, and, with other spoils, carried to Babylon, and afterwards returned to Ezra, or some of his companions: Or, 3. They perished in the destruction of Jerusalem, and Ezra was enabled to write them again, letter for letter, and word for word: Or, 4. They were thoroughly concealed by Josiah, or by others, at some time previous to the destruction of Jerusalem, and afterwards discovered and brought to light. Beside these, it is thought, there is no other possible way in which they could have been preserved to the world. As to the first supposition, the truth of it is wholly impro-

bable, since all the priests were put to death, except Josedek, and he was carried bound to Babylon, and all the principal men of Judah were taken, and brought to Riblah, and slain before the king. The city of Jerusalem was laid in ruins, its inhabitants carried captive to Babylon, and none were left "but the poor of the land, to be vine-dressers and husbandmen." As to the second and third suppositions, it never has been pretended by those who have examined this subject, that the Chaldeans either took or destroyed the book of the law, or that Ezra wrote it from memory, or by inspiration. All those spoils taken from the temple, are carefully numerated in scripture, and the same were renumerated, when returned to the Jews. Josephus, also, gives a minute relation to the same effect. It is, therefore, not in the least degree probable, that the books of Moses were carried to Babylon, since neither the scriptures, nor the writings of Josephus or any other record of antiquity, afford the least shadow of evidence that they were. Hence, we are constrained to believe the fourth supposition is, substantially, true: viz. That the book of the law was thorough-

ly *concealed*, and lay buried beneath the ruins of the city, during the captivity. This supposition receives strong support, from several important considerations.

We can have no doubt that the ark of the covenant, and the book of the law, were *within* the confines of the city, when the siege of Jerusalem commenced. The temple and city were plundered and burnt, and all their magnificence laid in ruins. It is, therefore, exceedingly difficult, aside from special Divine agency, to account for the escape and preservation of this book, on any other ground than that of a thorough concealment. In support of this opinion, we can adduce the positive testimony of the Jewish Rabbins. By examining the history of the Jewish republic,* we find that all those ancient fathers agreed as to the *fact*, that the book of the law *was* concealed. Some say, this was done by the prophet Jeremiah; but others, and by far the most numerous class, give their opinion in the following remarkable words: "That king Josiah, being foretold by Huldah the prophetess, that the temple would

* Origines Hebraeae, vol. 1, page 299.

be destroyed soon after his death, caused the ARK to be put in a VAULT, under ground; which Solomon, foreseeing this destruction, had ordered to be built on purpose for the preserving of it."

No mention is made of the book of the law in this quotation, for the same reasons already assigned; and because the Rabbins speak of the ark, as containing the law; but more especially so in this instance, for the whole scope of their reasoning is to show in what manner the laws of Moses were safely preserved. On the score of reason, also, no person, of common discernment, would suppose the Jews would have the precaution to conceal the less important of those two articles, and leave the more valuable and precious entirely at the mercy of the enemy, or in danger of perishing in the ruins of the city.

Such then, are some of the existing evidences, that the ark and the law were both concealed. If, therefore, these considerations prove any thing, they prove the very fact. Hence, it is thought, we may safely conclude, in view of substantial reasons, that the books of Moses were preserved from the general destruc-

tion which befel Jerusalem, by a thorough concealment.

It now remains, that we inquire when, and by whom, the book of the law was found, and restored to the world.

As no mention is made in scripture or history, of these writings, from the days of Josiah, until the time of Ezra, we are strongly induced to believe, they were unknown, during the captivity, and were actually found, at the time when the city and temple were rebuilt. When those spacious ruins were overhauled, that Providence, which could direct their concealment and preservation, could, also, direct their discovery and restoration. Such we, as Royal Arch Masons, are taught to believe was the fact. We have a tradition, descending from time immemorial, involving certain facts, unknown to the world, that the sacred ark, together with the book of the law, was removed from the most holy place, under Masonic direction, and so deposited, as to escape that overwhelming destruction, which swept the whole land of Judea. From this tradition we learn where, and under what circumstances, the book of the law was found. The very name of ROYAL ARCH, has a significant allu-

sion, well understood by every brother of that degree. The very foundation of that degree rests on this fact. As Royal Arch Masons, therefore, we entertain no doubt, this important discovery was made, during the building of the second temple, by Zerubbabel and his companions. Directed by a special Providence, they are said to have found this treasure, with Masonic inscriptions, in the very place where it had been deposited by their ancient brethren, to prevent its destruction by the Chaldeans. This tradition, therefore must have been founded on the fact of the concealment and discovery of the book of the law, or basely fabricated and introduced, at some period subsequent to the restoration of the Jews. But its origin never has, or can be traced to any subsequent period, and no important object could, thereby have been effected. The same tradition, in substance, has existed amongst all Royal Arch Masons, in every age and every country. Who, then, could suppose any body of men, of different languages, inhabiting countries so remote, should all combine to admit and perpetuate a falsehood! Were it a mere fabrication, it must, of necessity, have

been detected as such, in the very first instance, and consequently discarded, and could in no shape have been imposed on the body of the Institution. But the Masonic evidence of truth, contained in this tradition, is so strong and conclusive in the view of Royal Arch Masons, they are seldom inclined to indulge a doubt, that such was the *fact*, as to the concealment, preservation and discovery of the book of the law.

Nothing, therefore, remains but to show through whose hands *we* have received the five books of Moses. On this point authorities might be multiplied; but as there is little doubt that Ezra is entitled to this honor, we shall only quote such authority as may prove that he held the original, as well as the only copy extant, after the return of the Jews.

In the days of Rehoboam, the son of Solomon, a schism was produced, which terminated in the establishment of two governments, the one of Judah, and the other of Israel. Pertaining to the latter, was the city of Samaria; whence the Samaritan. In process of time a temple was erected on mount Gerizim, and religious services instituted. Hence arose a contention relative to the original ma-

nuscript of the laws of Moses. The Samaritans, from resentment, and perhaps envious motives against the Jews, attempted to maintain that Ezra copied his book of the law from their manuscript, which was said to be the original.

Father Simon, a very just and able critic on the Old Testament, has clearly decided this point. After thoroughly, and very candidly examining all the evidences in relation to this matter, he decides, in view of substantial reasons, that the Samaritan was not the original, but a mere transcript made from Ezra's copy. And he further adds, that Ezra was, in his opinion, possessed of the original manuscript, as given by Moses. It would hence seem abundantly evident, both from the testimony of father Simon, and from the origin and nature of this dispute, that the Jews, as well as the Samaritans, virtually admitted the existence of only *one* copy, at, or soon after, the time Ezra arrived at Jerusalem. All expositors agree in this point, that the pentateuch, now in our possession, was received through the hands of Ezra, and is the true and genuine copy of the laws of Moses.

Hence, from those three considerations above mentioned, we have strong evidence, if not abundant proof, that Ezra had the original manuscript. If so, have we not substantially the same evidence, that this manuscript was secured and preserved, through the instrumentality of our ancient brethren?

As to the Masonic character of Zerubbabel, Ezra and their companions, little need be said. It is evident, they, as well as many others of that nation, were skilled in geometry and architecture, which were synonymous with ancient Masonry.

Authentic histories of that people inform us, "the public structures amongst the Hebrews, if we consider, either the magnificence of the temple, or the stateliness of their buildings in Jerusalem and other cities, are undeniable testimonies of their skill in architecture, above other nations." No doubt, Solomon perfected those principles, and fully exemplified their proper application, in the symmetry, beauty and grandeur of the temple. The same geometrical or Masonic knowledge was perpetuated, as appears from history, till the days of Herod, who in repairing the temple, "em-

ployed ten thousand artificers to fit all things for the fabrick, and a thousand priests, skilful in all parts of architecture, to supervise and direct the whole."*

It hence appears, the Jewish priests were considered the most eminently qualified, from their knowledge and skill in ancient Masonic principles, to superintend and direct the operative concerns of the Institution.

The fact is, however, admitted by all who have duly examined this subject, that Solomon was a Mason; and his Masonic character is justly inferred from his building the temple. The scripture account of the different orders of workmen, engaged in that great and splendid undertaking, afford something more than presumptive evidence, of the existence of a regularly organized body. That such was the fact, few who are not Masons are inclined to disbelieve. When, therefore, it was understood, that a Man, endowed with such distinguished attainments, stood at the head of the association, both the founder and the patron, who could doubt the general celebrity of the Institution, or rapid increase of its members?

* Hebrew Republic, vol. 2, page 413.

Our own experience and observation teach us, there is a natural propensity in man to associate. Whenever, therefore, associations are formed on such principles, as are congenial to the heart, and accord with the sober dictates of wisdom and prudence, such associations become lasting, and nothing but a dissolution of the kindred ties of nature, and the sympathies of the heart, can sunder those strong bands of union, or destroy the social compact.

Judging from human nature in every state of society, and under every degree of refinement, we find there is a vibrating cord in human composition, capable of binding heart to heart, which is neither relaxed by time, nor weakened by revolutions of kingdoms, or fall of empires.

Such, it must be admitted, is the nature, and such the heart-uniting influence of Masonic principles, or its members never could have braved the strong prejudices of mankind, and maintained the Institution, amidst the commotions and revolutions of the world.

It would hence appear, aside from every other consideration, that an organized society, formed under such favora-

ble circumstances, as those which attended the building of the first temple, combining interests dear to individuals, and involving the general good of mankind, could not fail to excite the attention, and draw to its bosom the most valuable part of community.

Such are the natural conclusions, drawn from the state of things during the building of the temple, and from the propensities of the human heart, to unite in social compact.

Hence, if this society was formed, and the first temple built under Masonic direction, which has seldom been questioned by the learned, we may safely infer the regular maintainance of that order, through each succeeding period of time. The building of the second temple, therefore, would be considered as a right of prerogative, sufficiently confirmed by those powers and privileges, delegated by, and descending from Solomon, as the instrument of Providence in that great and glorious work. As Solomon combined every virtue arising from piety and wisdom, and was, at the same time, clothed with the highest temporal dignity, no one could think him unworthy of imitation in his Masonic

life and character. It is, therefore, presumed, such dignity and patronage could not fail to unite and engage the priests and prophets and elders, and all the principal men in that nation, to support and perpetuate the order and principles of ancient Masonry.

As Masons, however, we need not resort to a train of circumstances in support of the Masonic character of those concerned in the repairs of Jerusalem, and the erection of the second temple. The evidence of those facts, is clear and conclusive to those admitted within the veil. On that ground, we are convinced the high priest, from the nature of his office, stood at the head of the Masonic department. It hence follows, that the whole superintendence of each temple, with all its services, furniture and appendages, being under the control of the high priest, was virtually under Masonic direction, and whatever of the sacred treasures escaped destruction must have been deposited in the secret archives of the Institution, and thus safely preserved to the world.

Brethren, what conclusion ought we to form, in view of all which has been exhibited on this interesting subject?

We know, most assuredly, from Divine testimony, that the ark was prepared, and the book of the law deposited therein, fourteen hundred and fifty-one years before Christ; and that no other fixed place was known for more than eight hundred and sixty years:—That in the reign of Manasseh, or Amon, this book was removed from its accustomed place, and safely deposited, where it lay concealed till the time of Josiah, when it was found, and publicly read to the people:—That it never has, and probably never can be proved, any other entire copy then existed, or was then made:—That Josiah ordered the ark to be replaced, "in the house which Solomon did build;" and from that time, no mention is made of the book of the law, until the days of Ezra and Nehemiah, a period of one hundred and twenty, or perhaps one hundred and eighty years.

When Ezra returned from Babylon, he zealously engaged with his countrymen in the general concerns of the nation, but soon retired from public view, and remained unnoticed, for about thirteen years, after which, he again came forward, and for the first time after the captivity, mention is made of the read-

ing, and expounding the laws of Moses. Expositors agree in the opinion, that Ezra was then employed in studying the law, and transcribing, and arranging the writings of the prophets.

The fact is beyond all question, that the book of the law was not publicly known, or publicly read, during the captivity; and the evidences are strong, if not conclusive, that it lay beneath the ruins of the city. The ancient Rabbins affirm, that Josiah caused it to be placed in a vault, expressly prepared for that purpose. Masonic traditions support the same opinion, but add the providential discovery of the law, on removing the ruins of the temple. The Rabbins speak of its concealment as a matter of unquestioned fact, and ascribe its discovery to Ezra, who on that account, is styled, "the second *Moses*, the *restorer* of their law." Masonic tradition coincides with the same sentiment, but ascribes the discovery to Zerubbabel, in connexion with his associated companions.

Such, therefore, are the facts, such the evidence, and such the corroborating circumstances, in support of our first proposition, that Masonry has been

that medium, through which the pentateuch, or five books of Moses, have been preserved to the world.

If these considerations are entitled to any weight, they go very far in point of absolute proof. How important then does it render ancient Masonry! To those of my brethren who are Royal Arch Masons, nothing further need be urged. It is confidently believed, from the very nature of this degree, you can entertain no doubt of the truth of what is therein taught. How deeply interesting, therefore, does this subject appear!

If the foregoing conclusions are justly drawn from fact and evidence, what claims of gratitude has ancient Masonry on the whole christian world, as the angel of mercy, in protecting the revelations of grace!

Companions, how shall we express our own gratitude, that the infinite God should fix on our Institution, as the handmaid of his providence, in safely watching over, and preserving to the world this invaluable treasure? Shall we not, hereby be constrained to admire the riches of his goodness and mercy, to

live more and more to the honor and glory of his name, wisely to improve his sacred word, and thereby, be preparing ourselves for those sublime entertainments of his holy and heavenly kingdom?

CHAPTER XX.

Extracts from the Valedictory to the Grand Chapter.

BELOVED COMPANIONS OF THIS GRAND CHAPTER,

IN closing that duty you have been pleased to assign me, I feel it a privilege to unbosom my feelings, and address you in that language, which at best can give but a faint idea of the emotions of the heart. Here has been my favored seat for many years past, the remembrance of which can never be erased from the mind. Under the fostering care of many worthy and beloved companions, whom I now behold, this Grand Chapter has advanced to its present state of celebrity. It is now justly considered the most respectable, both in point of number and weight of character, of any within these United States. The fruits hence arising are abundantly manifest. Chapters and Mark Lodges have been multiplied in every section of the state, with a general prevalence of Masonic principles. Men high in civil authority, of literary fame and hopeful piety, have come forward, and given the

weight of their character to Masonic preponderance. Fathers and brethren, these are the fruits of your labors. On you the genius of Masonry has fixed her eye and cast her mantle, as the virtuous patrons of her Order and the guardians of her Institutions. Great and responsible is your trust, high and imperious your duties. You, as honorary members, or the presiding officers in your several departments, constitute this superintending Grand Chapter. In this character you regulate the great body of Masons in the higher degrees, through this state. Your wisdom and prudence have been abundantly manifested, as appears from the present flourishing state of Masonry within your jurisdictions.—You also, are the governing officers in your respective lodges and chapters.—To you, therefore, the members of our general brotherhood look for precept and example. In a very special manner are you distinguished in the affections of your brethren. Being thus promoted, it is your prerogative to govern, and theirs to obey. It is presumed, therefore, your examples have been, and ever will be, such as may with safety be imitated. In every point of view, your

relations are exceedingly interesting, and will be attended with important, as well as lasting consequences.

By your special request, I have been called repeatedly to address you on the subject of Speculative Masonry. These calls have been promptly obeyed, though the duty has been but imperfectly discharged. The time has arrived, in which I contemplate, in this relation, bidding you an affectionate farewell. Not, however, without expressing the utmost gratitude for those distinguishing tokens of your love and esteem, so kindly and affectionately bestowed. Not without the most sincere acknowledgment of those obligations, I am bound for ever to keep in remembrance. I can never express the emotions of the heart, in view of that friendship, so long continued, and so intimately and cordially maintained.—These walls can witness our mutual pledges of love and affection. Here have we assembled as a band of brethren. Here have we taken sweet council together. Here have we sat, and equally admired the wisdom and prudence of that EXCELLENT COMPANION.*

* The most excellent Ezra Ames, Grand High Priest.

Dear brother, your name and your memory will live in every heart, and be embalmed in the bosoms of Masons yet unborn. We do appreciate your worth, and believe your distinguished merit will receive its due reward. May you still continue a long and lasting blessing to this Institution. Here also, I behold some of the fathers of this establishment. Your councils and examples, your vigilance and care and labors of love have moulded our hearts in true friendship, and cemented our affections in pure ov e. You are, in truth, the pillars of this Institution and the ornaments of our assembly. Long have I witnessed your unshaken attachment to the ancient landmarks of Masonry; long, your indefatigable exertions for the advancement of human happiness. You, also, are endeared to us by every tie which entwines the hearts of kindred beings. Your names will descend to the latest posterity, as the founders of this establishment, and the benefactors of mankind.

The present members of this Institution merit the esteem of all their brethren. The wisdom of their deliberations, marks their worth, and will record their virtues for the imitation of succeeding

generations. How then shall that cord be touched which carries vibrations to the very heart of the speaker? How name the sundering of a relation so interwoven with the affections, and strengthened by time? Nothing in the composition of man, is more exquisitely tender, than that sensibility arising from the pure friendship of the heart. It is this which touches the very springs of life. Yet painful as may be the reflection, to me it evidently appears a duty, all things considered, to decline a re-appointment. The high and increasing importance of able Masonic discourses does demand a readier pen, and more commanding powers of mind. The greatness of the subject is such, as to require corresponding greatness of intellect.

A change in relation, however, cannot change that ardor of affection which warms this bosom. May I, therefore, indulge the sanguine hope that my brethren will accept these affections, and bear them in the secret chambers of their hearts. Will they cast the mantle of Masonic charity over the frailties of life. Will they accept the sincere desire to subserve the true interests of Free-Ma-

sonry, and forget the weakness or imbecility of the attempt.

The sweet remembrance, that I may still live in the memory, and share in the affections of my brethren, will cheer the most pensive hour of my life. Surely WE ARE BRETHREN, and cannot forget the endearing name. May we, therefore, all have true wisdom to look forward, and contemplate with composure and serenity of mind the close of mortal life, and the opening scenes of an immortal existence. And finally, may we all be prepared to meet again, and rejoice together in a world of pure and sublime happiness, where friendship will be perfect and love without alloy.

THE END.

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